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A

SCRIPTURAL EXPOSITION

OF THE

BAPTIST CATECHISM,

BY WAY OF

QUESTION AND ANSWER

BY BENJAMIN BEDDOME, M.A.

Περὶ ὧν κατηχήθης. Luc. i. 4.

κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχῶντι, ἐν πάσιν
ἀγαθοῖς. Gal. vi. 6.

WITH AN

INTRODUCTION,

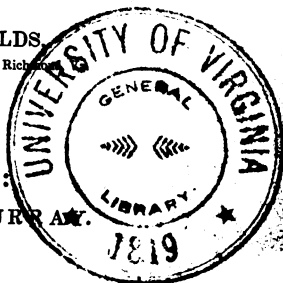
BY J. L. REYNOLDS,

Pastor of the Second Baptist Church, Richmond.

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INTRODUCTION.

THE author of this work, Benjamin Beddome, is known to the denomination, in this country, chiefly by means of his excellent hymns. To those who are familiar with the effusions of his poetical genius, and who are conscious of having derived spiritual benefit from them, some further account of the author and of his writings will doubtless be acceptable.

Benjamin Beddome was the son of the Rev. John Beddome, pastor of the Baptist Church in the Pithay, Bristol; and was born at Henley, January 23, 1717. He was baptized in London, by the Rev. Samuel Wilson, of Prescott Street, in the year 1739; and by that church, the mother of many illustrious sons, he was called to the work of the ministry. Having spent some time as a student under the Rev. Bernard Foskett, of the Bristol Academy, and afterwards at the Independent Academy, Mile-end, London, he went to Bourton-on-the-Water, in July, 1740; and was ordained pastor of the church, September 23, 1743. Mr. Foskett, his former tutor, gave the charge, founded upon 1 Tim. iv. 12, "Let no man despise thy youth;" Dr. Joseph Stennett preached to the church from Heb. xiii. 17, "Obey them that have

the rule over you;" Messrs. Hayden, Cook, and Fuller of Abingdon prayed; and Mr. Foskett offered the ordination prayer, with the laying on of hands by the pastors.

The early intercourse of Beddome with those pious and learned men, Wilson and Foskett, exercised a happy influence in forming his character and directing his subsequent pursuits. Their counsels and instructions stimulated him to the acquisition of sound and liberal knowledge, while their own example presented a forcible illustration of the high uses which it might be made to subserve, in the ministry of reconciliation.* He became an indefatigable student; and soon acquired a distinguished reputation, as an accurate scholar and a profound theologian. In 1799, the Fellows of Providence College, Rhode Island, conferred on him the degree of A. M. as a token of respect for his literary abilities.

The church at Bourton flourished under his labours. "In his time," says the writer from whom this account is taken,† "the Rev. John Ryland, Sen., Richard Haynes, John Reynolds, Nathaniel Rawlins, and Alexander Payne, were called to the ministry by his church, in all of whom he had reason to rejoice." The attachment between his church and himself was reciprocal; his connexion with it, notwithstanding

* Ivimey, History of the Baptists, iii. pp. 542, 555; iv. pp. 266, 270.

† Ivimey, History of Baptists, iv. pp. 461, 469.

urgent solicitations to accept a wider sphere of usefulness, was permanent; so that it may be truly said of him,

“He ne’er had changed, nor wished to change, his place.”

After the death of Mr. Samuel Wilson, of Prescott Street church, he received some very pressing invitations to become his successor as pastor of that flourishing community. It was to his honour that his respect for his people led him to refuse this application. “If my people,” said he, “would have consented to my removal, (though I should have had much to sacrifice on account of the great affection I bear to them, yet,) I should then have made no scruple in accepting your call; but as they absolutely refuse it, the will of the Lord be done. I am determined I will not violently rend myself from them; for I would rather honour God in a station much inferior to that in which he hath placed me, than to intrude myself into a higher without his direction.” These are noble sentiments. They indicate a spirit of humility and self-sacrifice which is worthy of all commendation. Should any pastor of a feeble church, who may read these lines, be conscious of aiming, not so much to strengthen and enlarge his spiritual charge, as to make it a stepping-stone to a higher position, let this devoted minister show him “a more excellent way” to substantial usefulness and happiness.

Mr. Beddome, although greatly honoured and blessed in the work of the ministry, was not free from trials. Sorrows were mingled with his songs in the house of his pilgrimage. Among the most pungent were those which were caused by the early decease of his three sons, John, Benjamin, and Foskett. He had educated them himself, with great care; and they promised to be all that a pious father could desire. Benjamin, especially, was a young man of fine talents, of varied accomplishments, and of high promise. "He was master of the Latin, Greek, and Hebrew, before he went from Bourton to London, and afterwards obtained a knowledge of the French and Italian. He was admitted a member of the medical society at Edinburgh before the usual time, and took his doctor's degree at Leyden, September 13, 1777. His thesis has been much admired. If fine talents and smiling connexions could have detained him on earth he had not been removed; but in all the bloom of full life, not having completed the twenty-fifth year of his age, he died at Edinburgh, of a putrid fever, January 4, 1778."

It is somewhat remarkable that Mr. Beddome, on the very day his son died, and without being aware of his illness, preached from Psalm xxxi. 15, "My times are in thy hand;" after which, the following hymn, which he had composed for the sermon, was sung.

My times of sorrow and of joy,
Great God, are in thy hand ;
My choicest comforts come from thee,
And go at thy command.

If thou should'st take them all away ;
Yet would I not repine ;
Before they were possessed by me,
They were entirely thine.

Nor would I drop a murmuring word,
Though the whole world were gone,
But seek enduring happiness
In thee, and thee alone.

What is the world with all its store ?
'Tis but a bitter sweet ;
When I attempt to pluck the rose
A pricking thorn I meet.

Here perfect bliss can ne'er be found,
The honey's mixed with gall ;
Midst changing scenes and dying friends,
Be thou my all in all.

He had also before Lord's-day, January 4, made preparation for the ensuing Sabbath, January 11, from Ezek. x. 12, "The wheels were full of eyes round about." Both of these sermons were prepared before he received intelligence of the mournful event. Referring to these coincidences, he remarks : "But alas ! how much easier is it to preach than practice. I will complain to God, but not of God. This is undoubtedly the most affecting loss I have

ever yet sustained in my family. Father of mercies, let me see the smiles of thy face, whilst I feel the smart of thy rod. Job. xiv. 13, 'Thou destroyest the hope of man.' "

" Early, bright, transient, chaste as morning dew,
He sparkled, was exhaled, and went to heaven."

In the year 1777, the church, in view of the increasing infirmities of their beloved pastor, sought and obtained an assistant to him, the Rev. William Wilkins, who had for some time been a student at Bristol, and had finished his education in Scotland. But Mr. Beddome, although fast advancing in years, persevered in his pastoral duties. He attended the Association for the last time, in 1789, at Evesham, and preached the annual sermon before that body. This service, he performed, for the first time, at Leominster, in 1743; and during the interval of forty-six years, he performed it seventeen times. This was as frequently as he could have been chosen for the purpose, a rule of the Association requiring that no person should be chosen oftener than once in three years.

" From his last visit to the Association to the end of his days, he set apart for charitable designs, and gave away, all that he received from the people for his services. He was in London to see his children and friends in 1792, and preached with the same acceptance as ever. Though he had a multitude of

sermons which had never been preached, he kept on composing, and was lively in his ministry to the very last—and it has been said, that his discourses of late years have, after all, been his best; but towards the last, he generally destroyed them on the Monday after he had preached them. For a considerable time he was carried to and from meeting, and preached sitting.

“In the near prospect of death he was calm and resigned. It had been his earnest wish not to be long laid aside from his beloved work of preaching the gospel, and his prayers were remarkably answered, as he was ill but one Lord’s-day; yea, he was composing a hymn about six hours before he died. These are some of the unfinished lines of it:—

‘God of my life, and of my choice,
Shall I no longer hear thy voice?
O let that source of joy divine,
With rapture fill this heart of mine!’

Thou openedst Jonah’s prison doors,
Be pleased, O Lord, to open ours;
Then will we to the world proclaim
The various honours of thy name.’

He had left a desire on paper, that no funeral discourse should be preached for him; but as this was not found until after his interment, his affectionate friend, the Rev. Benjamin Francis, performed the funeral solemnities. His text on this solemn occasion

was Phil. i. 21, 'To me to live is Christ; and to die is gain.' From which he considered, first, the excellent life, and the gainful death of Paul. And then, secondly, applied the words to the deceased; not as at any time the vaunting language of his lips, but as the humble and ardent desire of his devotional heart. At the close of the sermon, the corpse, which had been in the place of worship all the time of service, was interred in the yard, near the meeting-house door; after which, Mr. Francis, who remained in the pulpit, recommended to the very numerous audience a due improvement of the labours of this great man of God, and insisted on the importance of being prepared for death."

Mr. Beddome departed this life, September 3, 1797, having arrived at the good old age of seventy-nine years, fifty-five of which he ministered at Bourton. During his life he published nothing except his Catechism and the Midland Association Letter for 1765. He left behind him, however, a large number of manuscript sermons. From these selections have been made and published in three volumes. A volume of his hymns has also been published. These works comprise all that remains of the literary productions of this eminent minister of Jesus Christ.

The following account of Mr. Beddome is given by Ivimey from the Baptist Register.

"The labours of this good man among his charge

were unremitted and evangelical. He fed them with the finest of the wheat. No man in all his connexions wrote more sermons, nor composed them with greater care—and this was true of him to the last weeks of his life. In most of his discourses the application of a student, and the ability of a divine were visible. He frequently differed from the generality of preachers by somewhat striking either in his text or in his method. If the passage were peculiar or abstruse, simplicity of interpretation, and familiarity in discussion, characterized the sermon : or if his text were of the most familiar class, he distributed it with novelty, discussed it with genius, and seldom delivered a hackneyed discourse. Indeed sermonizing was so much his forte, that at length, when knowledge had received maturity from years, and composition was familiarized by habit, he has been known, with a wonderful facility of the moment, to sketch his picture at the foot of the pulpit stairs, to colour it as he was ascending, and, without turning his eyes from the canvas, in the same hour, to give it all the finish of a master. One instance of this will long be remembered, which happened at a ministers' meeting at Fairford, in Gloucestershire. After public service began, his natural timidity, it seems, overcame his recollection. His text and his discourse, for he did not preach by notes, had left him ; and in the way from the pew to the pulpit, he leaned his head over the shoulder of the Rev. Mr. Davis, pastor

of the place, and said, 'Brother Davis, what must I preach from?' Mr. Davis, thinking he could not be at a loss, answered, 'Ask no foolish questions.' This afforded him considerable relief. He turned immediately to Titus iii. 9, 'Avoid foolish questions;' and he preached a remarkably methodical, correct, and useful discourse on it. Nor was he more remarkable for illustrating the divine word in general, than for the apposite quotation of its particular parts. Being a good textuary, and admitting that scripture is the best interpreter of scripture, his proofs were given with an accuracy of selection, and received under the effect of an admiring conviction. When he placed a passage of scripture by a particular of his discourse, intelligent auditors said, as David concerning the sword of Goliath, 'There is none like it,' or equally suitable, through all the sacred volume.

"In his preaching he laid Christ at the bottom of religion as the support of it, placed him at the top of it as its glory, and made him the centre of it, to unite all its parts, and to add beauty and vigour to the whole. As he carefully guarded his people against Arminian principles, so he earnestly dehorted them from countenancing Antinomian practices, with every sentiment which tended to lessen their sincere regard for the law of God—maintaining that, while it is the happiness of good men to be delivered from the law as a covenant of works, it is their duty, and there-

fore, their honour and interest, to be subject to it as a rule of walk and conversation. He was assured, that the least contempt cast on the law tarnishes the Gospel—that those who think lightly of sin, cannot exalt the Saviour—that the same word which asserts believers are dead to the law, so as neither to be distressingly afraid of it, nor to place a fiducial dependence on it, does as expressly declare that they are not without law to God, but under the law of Christ. It was an axiom with him, that ‘If moral weakness and incapacity do not, certainly moral privileges cannot, lessen our obligations to duty.’ From this may be gathered, what was indeed a fact, that his discourses were a happy mixture of the doctrinal, experimental, and practical parts of religion.

“Though his voice was low, his delivery was forcible and demanded attention. He addressed the hearts and consciences of his hearers. His inventive faculty was extraordinary, and threw an endless variety into his public services. Nature, Providence, and grace, had formed him for eminence in the church of Christ.

“How acceptable his labours were to the churches, when he could be prevailed on to visit them, has long been known at Abingdon, Bristol, London, and in the circle of the Midland Association.

“It is not easy to ascertain the exact number of members in 1740, when Mr. Beddome went to Bourton, as the oldest church book is lost. In May,

1743, when forty-eight persons had been added to the society, they were in all 113—if then, fifteen persons died in these three years, there must have been about eighty communicants in the year 1740; but whether fewer or more at that time, such was his success that in 1751, they were increased to 180. The largeness of such a number in any church will be the occasion of a decrease, unless considerable additions are annually made; but in May, 1764, thirteen years after the other calculation, notwithstanding deaths, and other changes, the number had kept up to 176, and at the close of the year 1766, there had been added to the church, from the time of Mr. Beddome's first coming, about 196 persons.

“One considerable instrument of his success may be learnt from the letter he sent to the Association in 1754. In this it was said, that the work of catechising was kept up at Bourton ‘with advantage to the children, and to many grown persons who attended thereon.’ In conducting this service the people were astonished at the words which proceeded out of his lips. But his Catechism will be the best representation of his method. This is indeed a compendium of Divinity. As a larger catechism than Mr. Keach's had been greatly wanted among the Baptist denomination, he was induced, by the pressing solicitations of many of his friends, to compose this work in imitation of Mr. Henry's. In his preface to the first edition, printed in 1752, he

laments the melancholy state of those churches and families where catechising is thrown aside—how much many of them have degenerated from the faith, and others from the practice of the gospel. The second edition of this invaluable work was printed at Bristol in 1776, by the late excellent Dr. Evans, who highly prized it, and introduced it among his numerous acquaintance.

“As Mr. Beddome had a pleasing poetical talent, he accustomed himself, through the chief part of his life, to prepare a hymn to be sung after his morning sermon, every Lord’s day. Several specimens of these compositions have appeared, with credit to their author, and are used in many of the Baptist churches, as well as in some other respectable congregations.”

The Catechism of which Beddome’s work is an exposition, is denominated, The Baptist Catechism, from the fact that it was prepared and published by our brethren in Great Britain. No sooner had the glorious revolution of 1688, expelled a popish tyrant from the throne, and thus freed the Baptists from his sanguinary persecutions, than they began to concert measures for their enlargement and stability, as a denomination, under the beneficent reign of William and Mary. Upwards of a hundred congregations assembled, by their delegates, in London, and agreed to a Confession of Faith, which was put forth, July 3, 1689. The General Assembly thus formed, con-

tinued to meet annually in London, until 1691, when it was recommended to the churches to divide into two assemblies, one of which, the western, should meet in Bristol, and the other, the eastern, in London. During this period, the Confession of Faith accomplished much in their behalf, by showing to the Christian world, that although differing from their Protestant brethren in reference to some matters, they yet stood upon the common platform of sound doctrine. This they had also evinced by using the Assembly's Catechism in the religious instruction of their children. But as they deemed the Catechism, however excellent in other respects, to be erroneous on some important points, they saw the necessity of preparing one for their own use. Hence, at the meeting of the London Assembly in 1693, it was resolved: "That a catechism be drawn up, containing the substance of the Christian religion, for the instruction of children and servants; and that brother William Collins be desired to draw it up."*

In this measure, they received the warm concurrence and sympathy of the Bristol Assembly, who urged the speedy completion of the work. A portion of their letter to the London Assembly is as follows: "They desire that you will remember your

* Ivimey, i. p. 533. "It is probable," says the same historian, ii. p. 397, "that the Baptist Catechism was compiled by Mr. Collins, though it has by some means or other been called Keach's Catechism."

agreement at your last meeting, that brother Collins should draw up a catechism, and that it should be printed, a thing so needful and useful that the country have been longing to have it, and are troubled at the delay of it, and earnestly desire that you would hasten the printing of it. There had need be thousands of them printed; pray let it be done, and sent abroad to the churches. They think that you cannot do any thing that will be of more general use.”*

The catechism was compiled and published, with the following address “To the Reader.”

“Having a desire to show our near agreement with many other Christians, of whom we have great esteem; we some years since put forth a Confession of our Faith, almost in all points the same with that of the Assembly and Savoy, which was subscribed by the elders and messengers of many churches, baptized on profession of their faith; and do now put forth a short account of Christian principles, for the instruction of our families, in most things agreeing with the shorter Catechism of the Assembly. And this we were the rather induced to, because we have commonly made use of that catechism in our families, and the difference being not much it will be more easily committed to memory.”

It is the opinion of Ivimey, as referred to above, that the catechism was prepared by William Collins,

* Ivimey, i. p. 535.

pastor of the church in Petty France, London. No one could have been better fitted for the task. "The eminence of Mr. Collins," says Ivimey,* "as a scholar and theologian was very great. He is called by Mr. Piggott, that learned and judicious minister. He had studied under the celebrated Dr. Busby, and gained his approbation. He had lived several years in France and Italy, previously to his applying himself to theology in England." He was also one of the compilers of the Confession of Faith.

The Catechism of the Assembly coincides, in sentiment, with their Confession of Faith, which, as Ivimey has remarked,† is "equally removed from the Arminian and the Antinomian creeds; securing all the glory of salvation to the riches of distinguishing grace, and teaching those who have believed in God to be careful to maintain good works." This confession has been very extensively adopted by the churches of our denomination in Great Britain, and in this country. "It may be considered," says Ivimey,‡ as expressing the sentiments of the great body of particular Baptist ministers at the present day, and is an unexceptionable form of sound words." Another Baptist historian observes: "So judiciously and scripturally was it drawn up, that the denomination appeals to it to this day, as presenting a correct

* Hist. Bap. iii. p. 332.

† Hist. Bap. iii. Pref. 10.

‡ Hist. Bap. iii. p. 333.

epitome of the doctrinal views entertained by the whole body.”*

It is scarcely necessary to say any thing in praise of Beddome's Exposition. The judgment of his brethren has been so often expressed in its favour, and their appreciation of its value so substantially evinced by repeated editions of the work, that its character may be considered as permanently established. Its plan is excellent. The answer to each question is given in the language of scripture; so that while the learner is taught the great truths of the Christian system, he is, at the same time, made familiar with the proof texts, upon which they rest. Some of these texts, indeed, are not the most apposite; they are not such as I should have employed; but, in discharging the humble duties of an editor, I have not deemed myself at liberty to introduce any changes into the work, and have, therefore, left them as I found them. This circumstance, however, does not detract from the general merit of the Exposition. It is eminently worthy of the attention of all who are engaged in imparting or receiving religious instruction, and will prove a valuable auxiliary to parents, Sunday-school teachers, and even ministers of the gospel. Nowhere else will they find, within so small a compass, a more clear and comprehensive exhibition of the “doctrine of Christ.”

* Lectures on Eccl. Hist. by Isaac Mann, p. 466, London, 1829.

The main design of this publication is to contribute to the revival of catechetical instruction in the families and churches of our denomination—a practice which agrees both with the voice of nature and the dictates of revelation. The duty of instructing the young and the unlearned in the principles of religion, is so obviously important, that it has been enjoined by divine authority from the earliest times. Its obligation is clearly implied in Gen. xviii. 19, where the Lord says of Abraham; “I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord.” The Jews were required to instruct their children in the laws and ordinances of Jehovah. “These words which I command thee this day, shall be in thy heart. And thou shalt teach them diligently to thy children, and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”* The happy results of such instruction were particularly apparent in the case of Solomon and Timothy.† Our blessed Redeemer evinced his solicitude for the young, by taking children in his arms and blessing them, and by enjoining upon parents, through his apostle, to “bring them up in the nurture and admonition of the Lord.”‡

* Deut. vi. 7, 20–25; xi. 18–21; Ex. xii. 26–27; Josh. iv. 6; Ps. lxxviii. 5.

† Prov. iv. 1–4; 2 Tim. iii. 15.

‡ Eph. vi. 4.

The responsibility of parents for the religious training of their offspring, absolute and intransferable, is plainly and repeatedly inculcated in the word of God.

As almost all our ecclesiastical terms are of Greek origin, and may be traced to some word or expression in the sacred writings, so the word catechise is evidently borrowed from the writers of the New Testament. Paul employs it in 1 Cor. xiv. 19, "that by my voice, I might teach (catechise) others." It occurs also in other passages, denoting instruction in affairs connected with religion;* and is so employed by the early church writers. The apostles resorted to the simplest methods of instruction; for many of their hearers and converts were not more mature in knowledge than children.† Apollos, though a learned Alexandrian Jew, and a man of eloquence, was "instructed (catechised, the word is) in the way of the Lord," by that excellent woman, Priscilla, and her husband, Aquila. This catechising does not, of course, imply the use of a book, nor of a digested system of questions and answers, as in subsequent times, but it involves an important principle, which is applicable to religious instruction in all ages.

These suggestions and examples of the New Testament seem to have given rise to the catechumenical institute, which obtained at a very early period, prior to the introduction of infant baptism. The cate-

* Rom. ii. 18; Gal. vi. 6; Luke i. 4; Acts xviii. 25.

† 1 Cor. xiii. 1; Heb. v. 13.

chumens, *learners*, took their name from the word mentioned above. They were the catechised candidates for baptism, under instruction for admission into the church. This early custom was attended with some abuses, in consequence of the superstitious efficacy which was ascribed to baptism, but the principle on which it was founded was a good one, which required a competent acquaintance with the rites and doctrines of Christianity, before admission to church fellowship.*

Catechetical instruction, although earnestly recommended and practised by most of the early fathers, and enjoined by ecclesiastical canons, gradually sank into neglect and desuetude; and with it, the people sank into that condition of profound and brutal ignorance, in which they were found by the first reformers. It is only in flourishing periods of Christianity that the lambs and the poor of Christ's flock are duly fed. Hence, whenever any reformers arose, they invariably directed their attention to catechetical instruction. This observation is true of the Waldenses, John Wiclif, and John Huss, who composed a catechism, while he was in prison at Constance. The sagacious mind of Luther was early directed to this subject; and he availed himself of the religious training of the young, as his most effective auxiliary in achieving the great reformation,

* Coleman, *Christian Antiquities*, ch. 11. § 5; Mosheim, *Ch. Hist.* i. pp. 82, 97; King, *Prim. Ch.* Part 1, ch. 6.

upon which he had entered. In the preface to his book on the German church service, he wrote, in 1526: "First of all, we stand in need, for God's service in German, of a rugged, plain, simple, good catechism." The same necessity was felt and supplied by all the reformers.*

The sentiments of the reformers are worthy of being recorded here, as indicating their high appreciation of catechetical instruction.

"This way of education," says Luther, in his preface to his larger Catechism, "so drives the roots into the heart, that children fear God more than they dread ferule or whip." Again: "The duty of the faithful and watchful father demands, that once a week in the least, he should make trial by examination of his children and family, and discover what they understand or have learned, solemnly constraining them, in case of ignorance, to learn these things thoroughly." In the preface to his shorter Catechism, he makes a most urgent and touching appeal. "I beseech and conjure all you, who are pastors and preachers, that you solemnly discharge your duty, and take care of the people committed to you by God. And this you will best do, by joining us in inculcating this Catechism every where, and especially on the young."

Calvin, in his letter to the Lord Protector of Eng-

* Dr. C. G. Neudecker, *Lehrbuch der Dogmengeschichte*, §§ 3-5. Cassel, 1838.

land, writes: "Let there be published a plain formula or catechism, for the use of children, and the more ignorant among the people. Thus the truth will be rendered more familiar to them, and at the same time, they will learn to distinguish it from impostures and corruptions, which are so apt to creep in by little and little upon the ignorant and careless."

Among the rules of Church Government, established in the Synod of Dort, the sixty-eighth is as follows: "Every minister shall, in the afternoon service on the Lord's day, briefly explain the system of Christian doctrine comprehended in the Catechism, adopted by the Reformed Churches, so that if practicable, the explanation may be annually completed, according to the sections made for that purpose." A recent writer observes: "While this rule was faithfully observed, it tended to produce that uniformity of orthodox belief which has been the glory of the Dutch Churches."* The reputation which Scotland has long enjoyed for intelligent and stable orthodoxy, is due to the diligent and prayerful use of the same instrumentality. It is this that has blessed her with a "virtuous populace," and has scattered over her mountains and valleys those abodes of simple piety and domestic happiness, so touchingly described by her own favourite bard.

"From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad."

* Princeton Review, Jan. 1849, p. 80.

The blessing of God has manifestly accompanied catechetical instruction, wherever it has been imparted in accordance with his word, and in dependence upon his Spirit. Its happy results have appeared in the diligent study of the Holy Scriptures, the growth and stability of the churches, and the early conversion and intelligent piety of the young. It is well known that the religious training of youth constituted a prominent feature in the character of the colonists of New England. The lessons of the shorter Catechism were as familiar as household words in their dwellings, their churches and their colleges. The generations that grew up under such salutary influences were distinguished for sound religious principle, and a piety which drew its daily nutriment from the Word and Spirit of God. In reference to that period, it has been remarked: "Those were days in which piety had no need to be nourished by continual excitement. Impulses had not assumed the place of principle. Christian growth was promoted as the growth of plants, and of trees by the water-courses; silently, but steadily, believers grew on, till they came to the measure of the stature of the fulness of Christ. Rooted and grounded in the truths of the gospel, no winds of doctrine could shake their steadfastness. If error came in a garb of light, seeking for abettors, it was compelled to look for them among the ignorant and the neglected. Then revivals of religion occurred, as the fruit of

the stated ministrations of the gospel; and their duration was long and cheering, as their fruits were abundant and genuine. The pastor, from youth to reverend age, dwelt in the same house, led the devotions of the same temple, and guided successively the parents and children in the right ways of the Lord. Many that were welcomed by him in blooming youth to the sacramental table, in hoary age received from the same hands the sacred symbols; and he stood beside their graves, a sincere mourner, when earth was consigned to its kindred earth, ashes to ashes, dust to dust. The countless benefits of home religious instruction, language cannot describe, nor thought compute. We suspect that the Westminster Assembly's Catechism has held the front rank among the instrumentalities by which it has been promoted. It served as the basis of those lessons of truth from the living oracles, with which many parents, too modest to interpret the word of God for themselves, imbued the minds of their children. It laid the foundation for that strength of piety, and doctrinal clearness, and noble endurance in the cause of sound orthodoxy, which the world has often seen and whose influence it has felt, within the last two centuries. Many of our church members and ministers experience its benefits. The orthodoxy of New England failed, more than a quarter of a century since, doubtless, as the result, in part, of a defection in the habit of parental religious teaching.

The notion came suddenly into vogue, that it was an infringement of mental liberty for parents to teach their children a system of doctrinal truth. Hence, catechetical instruction fell into disuse; the Westminster Catechism was laid aside, and public sentiment declined the use, for any long space of time, of any substitute. With the development of the scheme of Sabbath Schools, the parent, in many instances, transferred his responsibility to the weekly teacher. New manuals of instruction were adopted. That which savored of the past, or was cherished in past ages, as if almost for that reason, came to be esteemed inferior. And in the change which has followed, it is a problem, whether more of good or evil has ensued. If, in some respects, we have gained, we are persuaded that, in others, much has been lost.”*

With the hope of contributing to the revival of this excellent and time-honoured discipline, I have supervised the publication of Beddome's Exposition. In reference to the method of using it, by parents and teachers, I have only to suggest the importance of fixing it permanently in the memory of the learner. The Catechism upon which it is founded is a standard work prepared with great care, and expressing with comprehensive brevity the great principles of Christian truth. Such a treasure should be committed to the custody of the memory for life.

J. L. REYNOLDS.

* Christian Review, Vol. 8, p. 568.

PREFACE.

THE Pædobaptist churches having been long furnished with many useful and instructive expositions of their catechism, and something of the same nature being greatly wanted amongst those of the Baptist persuasion, I was at length induced, by the pressing solicitations of many of my friends, to compose the following, in imitation of Mr. Henry's, which was published with great acceptance several years ago.

When we consider the melancholy state of those churches and families, where catechising is entirely thrown aside, how much many of them have degenerated from the faith, and others from the practice of the gospel ; little need to be said in vindication of this exercise to those, in whom a zeal for both still remains, and I hope will be ever increasing.

May the great God smile upon this faint attempt

for his glory, and may that church especially, to which I stand related, accept it as a small acknowledgment of their many favours, and a token of the sincerest gratitude and affection, from

Their willing, though unworthy servant in the
gospel of our Lord Jesus,

BENJAMIN BEDDOME.

Burton upon the Water,
February 27, 1752.

A

SCRIPTURAL EXPOSITION

OF

THE BAPTIST CATECHISM.

Question 1. Who is the first and chiefest being?

Answer. God is the first and chiefest being.

§ **Is God the first of all beings?** Yes. I am the first, Isa. xliv. 6. Is he the first cause of all beings? Yes. Of whom are all things, 1 Cor. viii. 6. Are all other causes subordinate to the first cause? Yes. O Assyrian, the rod of mine anger and the staff in their hands is mine indignation, Isa. x. 5. Is God the first in creation? Yes. He spake and it was done, Psa. xxxiii. 9. Is he the first in providence? Yes. For in him we live, and move, and have our being, Acts xvii. 28. Is he the first in government? Yes. Thy throne is established of old, Psa. xciii. 2. Is he the first in the world of grace? Yes. All things are of God, who hath reconciled us to himself, 2 Cor. v. 18. Is he first in the displays of his love? Yes. We love him because he first loved us, 1 John iv. 19. Can we be beforehand with God?

No. Who hath first given unto him, and it shall be recompensed unto him again, Rom. xi. 35.

§ Should God then be first in our thoughts? Yes. When I awake I am still with thee, Psa. cxxxix. 18. And first in our esteem? Yes. Whom have I in heaven but thee, Psa. lxxiii. 25. Should we first give ourselves unto him? Yes. But first gave their own selves unto the Lord, 2 Cor. viii. 5. And should he have the first fruits? Yes. My soul desireth the first ripe fruits, Micah vii. 1.

§ Is God the chiefest being? Yes. Who is like unto thee, O Lord? Exod. xv. 11. Is he above all pretenders? Yes. He is a great King above all gods, Psa. xcv. 3. Is he chief in heaven? Yes. Who in heaven can be compared unto the Lord, Psa. lxxxix. 6. Is he chief on earth? Yes. Thou Lord art high above all the earth, Psa. xcvi. 9. Is he only one of the chief? No. For he is the Most High, Psa. lvi. 2. And will he ever retain his pre-eminency? Yes. For he is the Most High for evermore, Psa. xcii. 8.

§ Should God then be chiefly loved? Yes. Thou shalt love the Lord thy God with all thine heart, Luke x. 27. And chiefly feared? Yes. Rather fear him who is able to destroy both soul and body in hell, Matt. x. 28. And are those happy who are interested in him? Yes. Happy is that people whose God is the Lord, Psa. cxliv. 15.

Q. 2. Ought every one to believe that there is a God?

A. Every one ought to believe that there is a God, and it is their great sin and folly who do not.

§ Are there any that disbelieve the being of a God? **Yes.** They say in their heart there is no God, *Psa. xiv. 1.* And does this open a door to all immoralities? **Yes.** They are corrupt, they have done abominable works, *ibid.* Is the being of God then a necessary article of the christian faith? **Yes.** He that cometh to God must believe that he is, *Heb. xi. 6.* And is it the foundation of all practical religion? **Yes.** How shall they call on him in whom they have not believed, *Rom. x. 14.* Is God's existence a comfortable thought to the saint? **Yes.** Verily, there is a God that judgeth in the earth, *Psa. lviii. 11.* And an awful thought to the wicked? **Yes.** Fear ye not me, saith the Lord, *Jer. v. 22.*

§ Did the first man believe there was a God? **Yes.** For he heard his voice and was afraid, *Gen. iii. 10.* Did other men in the first ages of the world believe it? **Yes.** For they called upon his name, *Gen. iv. 26.* Have not all nations believed it? **Yes.** They knew God, though they glorified him not as God, *Rom. i. 21.* Do holy spirits above believe there is a God? **Yes.** They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, *Rev. iv. 8.* Do the devils believe it? **Yes.** The devils believe and tremble, *Jam. ii. 19.* Do we well then to believe it? **Yes.** Thou believest that there is one God; thou dost well, *ibid.*

§ Is ignorance of God a folly? Yes. My people are foolish, they have not known me, Jer. iv. 22. And a shame? Yes, Some have not the knowledge of God, I speak it to your shame, 1 Cor. xv. 34. And a sin? Yes. They have perverted their way, and forgotten the Lord their God, Jer. iii. 21. Is it an inexcusable sin? Yes. They are without excuse, Rom. i. 20. And a destructive sin? Yes. He shall be driven from light into darkness, this is the place of him that knoweth not God, Job xviii. 21.

Q. 3. How may we know there is a God?

A. The light of nature in man, and the works of God, plainly declare there is a God, but his word and Spirit only do it fully and effectually for the salvation of sinners.

§ Is there a light in man? Yes. The spirit of man is the candle of the Lord, Prov. xx. 27. Is this light obscured by the fall? Yes. Having the understanding darkened, Eph. iv. 18. Is it sufficient then to teach us anything? Yes. Doth not even nature itself teach you, 1 Cor. xi. 14. Doth it instruct us in the being of a God? Yes. Because that which may be known of God is manifest in them, for God hath showed it to them, Rom. i. 19. But is that knowledge which it affords attended with many doubts and uncertainties? Yes. Thus the Athenians are said to seek the Lord, if haply they might feel after him and find him, Acts xvii. 27. And are there many things concerning God, which it neither doth

nor can discover? Yes. For the natural man receiveth not the things of the Spirit of God, because they are spiritually discerned, 1 Cor. ii. 14.

§ May God be known by his works of creation? Yes. For the invisible things of him from the creation are clearly seen, being understood by the things that are made, Rom. i. 20. Do the heavenly bodies prove the being of a God? Yes. The heavens declare the glory of God, Ps. xix. 1. And our own bodies? Yes. I am fearfully and wonderfully made, Ps. cxxxix. 14. And may we learn this from every creature? Yes. Ask now the beasts, and they shall teach thee, Job xii. 7.

§ Is God known by his works of providence? Yes. Who knoweth not in all these, that the hand of the Lord hath wrought this, Job xii. 9. Is he known by his works of terror? Yes. The Lord is known by the judgment he executeth, Ps. ix. 16. And by his works of mercy? Yes. He hath not left himself without witness in that he did good, Acts xiv. 17. Is God known by the accomplishment of prophecies? Yes. I am God, and there is none else, declaring the end from the beginning, Isa xlv. 9, 10. Do miracles declare the existence of God? Yes. This is the finger of God, Exod. viii. 19. But have men by these means attained to a sufficient knowledge of God? No. For the world by wisdom knew not God, 1 Cor. i. 21.

§ Is God known by his word? Yes. For it is

profitable for doctrine, 2 Tim. iii. 16. Were men in the dark without the word? Yes. For it is a light that shineth in a dark place, 2 Pet. i. 19. Should we then have recourse to the word for the knowledge of God? Yes. To the law and to the testimony, Isa. viii. 20. And are those to blame who indulge unscriptural notions concerning him? Yes. Intruding into the things they have not seen, Col. ii. 18.

§ Is the word sufficient to afford us the saving knowledge of God? No. For some hear and understand not, Isa. vi. 9. Is this then only to be attained by the Spirit? Yes. For the letter killeth, but the Spirit giveth life, 2 Cor. iii. 6. And is the spirit promised for this purpose to all that sincerely ask it? Yes. Your heavenly Father shall give the Holy Spirit to them that ask him, Luke xi. 13.

Q. 4. What is the word of God?

A. The holy scriptures of the Old and New Testament are the word of God, and the only certain rule of faith and obedience.

§ Are the scriptures of the Old and New Testament the word of God? Yes. All scripture is given by inspiration of God, 2 Tim. iii. 16. Might not this revelation be imposed upon us by evil spirits? No. For if Satan be divided against himself how shall his kingdom stand, Matt. xii. 26. Might it not be intruded upon us by wicked and designing men? No. Do men gather grapes of thorns, or figs of thistles, Matt. vii. 16. Might it not be the fruit of pious craft

in good men? No. I say the truth in Christ, I lie not, Rom. ix. 1.

§ Were holy men then moved to speak what they did? Yes. Holy men of God spake as they were moved by the Holy Ghost, 2 Pet. i. 21. Were they moved to write what they spoke? Yes. The Lord said, write the vision, make it plain upon the tables, Hab. ii. 2. Does God own what men have thus written as his? Yes. I have written to him the great things of my law, Hos. viii. 12. Were the writings of the Old Testament inspired? Yes. For the prophecy came not of old times by the will of man, 2 Pet. i. 21. And may the same be affirmed of those of the New? Yes. The revelation of Jesus Christ, which God sent by his angel to his servant John, Rev. i. 1.

§ Were the penmen of the sacred scriptures satisfied of their own inspiration? Yes. The God of Israel said, the Rock of Israel spake to me, 2 Sam. xxiii. 3. But might they not be deceived? No. We have not followed cunningly devised fables, 2 Pet. i. 16. Did they write what they knew? Yes. That which we have seen and heard declare we unto you, 1 John i. 3. And what others who were their cotemporaries knew? Yes. For this thing was not done in a corner, Acts xxvi. 26. Did they take any undue methods to gain credit? No. My speech and my preaching was not with enticing words of man's wisdom, 1 Cor. ii. 4. Had they no secular aims? No.

For therefore we both labour and suffer reproach, 1 Tim. iv. 10.

§ Were the divine writings confirmed by miracles? Yes. God also bearing them witness with signs and wonders, Heb. ii. 4. Did the gospel gain early credit? Yes. Their sound went out into all the earth, and their words unto the ends of the world, Rom. x. 18. Have many confirmed and sealed it with their blood? Yes. They were slain for the word of God, Rev. vi. 9. And hath it a witness in the heart of every true christian? Yes. For he that believeth hath the witness in himself, 1 John v. 10.

§ Is the word of God a rule? Yes. It is a light to our feet, and a lamp to our path, Ps. cxix. 105. Do we need such a rule? Yes. For we all like sheep have gone astray, Isa. liii. 6. Is the word of God a sufficient rule? Yes. The law of the Lord is perfect, Ps. xix. 7. Is it a plain rule? Yes. The words of his mouth are all plain to him that understandeth, Prov. viii. 8. 9. Is it an extensive rule? Yes. The commandment is exceeding broad, Ps. cxix. 96. Is it an abiding rule? Yes. The word of the Lord endureth for ever, 1 Pet. i. 23. And is it the only rule? Yes. For if any man shall add to these things, God will add to him the plague written in this book, Rev. xxii. 18.

§ Are not unwritten traditions a rule? No. Ye have made the commandment of God of none effect by your traditions, Matt. xv. 6. Is the authority of

the church a rule? No. For our faith should not stand in the wisdom of men, 1 Cor. ii. 5. Are the sentiments of great men a rule? No. The prophet and the priest have erred, Isa. xxviii. 7. Is the light of nature a sufficient rule? No. For it is said of those that were guided by it, the way of peace they have not known, Rom. iii. 17. Is the light within a certain rule? No. The way of man is not in himself, Jer. x. 23. Are not the examples of many a rule? No. Thou shalt not follow a multitude to do evil, Exod. xxiii. 2. Are not the examples of the good a sufficient rule? No. We must be followers of them only as they are of Christ, 1 Cor. xi. 1. May not what angels say be depended upon as a certain rule? No. Though an angel from heaven preach any other gospel to you, let him be accursed, Gal. i. 8. Or a voice from heaven? No. For we have a more sure word of prophecy, 2 Pet. i. 19.

§ Is it necessary then that the scriptures should be translated? Yes. For if I come unto you speaking with tongues, what shall I profit you, 1 Cor. xiv. 6. Should we readily receive and embrace them? Yes. They received the word with all readiness of mind, Acts xvii. 11. And should we make them our rule? Yes. Let us walk by the same rule, Phil. iii. 16.

Q. 5. May all men make use of the holy scriptures?

A. All men are not only permitted but commanded

and exhorted to read, hear and understand the holy scriptures.

§ Should the scriptures be read? Yes. Seek ye out of the book of the Lord and read, Isa. xxxiv. 16. Should we read them to ourselves? Yes. The eunuch returning and sitting in his chariot read Esaias the prophet, Acts viii. 28. Should we read them to others? Yes. Thou shalt read this law before all Israel, Deut. xxxi. 11. And should we cause others to read them? Yes. Cause that this epistle be read also in the church of the Laodiceans, Col. iv. 16.

§ Should the scriptures be read attentively? Yes. What is written in the law, how readest thou, Luke x. 26. Should they be read diligently? Yes. Search the scriptures, John v. 39. Should we persevere in reading of them? Yes. He shall read therein all the days of his life, Deut. xvii. 19. Should we do this particularly on the sabbath-day? Yes. For they were read every sabbath-day, Acts xiii. 27. And should we prefer them to all other writings? Yes. For what is the chaff to the wheat, Jer. xxiii. 28.

§ Was reading the scriptures an ancient custom? Yes. For Moses of old time was read in the synagogues, Acts xv. 21. Was it the practice of Christ? Yes. As his custom was, he went up into the synagogue and stood up for to read, Luke iv. 16. Is the matter contained in the scripture worthy of our attention? Yes. In them ye think ye have eternal life, John v. 39. Does the neglect hereof lead to ignor

ance and error? Yes. Ye do err, not knowing the scriptures, Matt. xxii. 29. And is a blessing promised to the diligent performance of it? Yes. Blessed is he that readeth, and they that hear the words of this prophecy, Rev. i. 3.

§ Should the word of God be heard? Yes. He that is of God, heareth God's word, John viii. 47. Should all God's word be heard? Yes. We are here present to hear all things that are commanded thee of God, Acts x. 33. Should we hear God's word with holy reverence? Yes. The Lord looketh to him that trembleth at his word, Isa. lxvi. 2. And with delight? Yes. The common people heard Christ gladly, Mark xii. 37. And in faith? Yes. Believe his prophets, so shall you prosper, 2 Chron. xx. 20. And with meekness? Yes. With meekness receive the ingrafted word, James i. 21. And with settled resolutions of obedience? Yes. We must observe to do, Deut. xxxii. 46. Should we desire to hear the word again and again? Yes. They besought that these words might be preached to them the next sabbath-day, Acts xiii. 42.

§ Do all thus hear the word? No. Some put the word of God from them, Acts xiii. 46. Is this an instance of their folly? Yes. Lo! they have rejected the word of the Lord, and what wisdom is in them, Jer. viii. 9. And will it be to their prejudice? Yes. Whoso despiseth the word shall be destroyed, Prov. xiii. 13.

§ Should we be careful to understand the scriptures? Yes. Whosoever readeth let him understand, Matt. xxiv. 15. Are there some things in scripture difficult to be understood? Yes. In which are some things hard to be understood, 2 Pet. iii. 16. Does this call for diligence? Yes. If thou seekest her as silver, and searchest for her as for hid treasure, then shalt thou understand the fear of the Lord, Prov. ii. 4, 5. And for prayer? Yes. Open thou mine eyes that I may behold wondrous things, out of thy law, Psa. cxix. 18.

§ Have all an understanding of the scriptures? No. Some are without understanding, Rom. i. 31. Is this owing in some to wilful negligence? Yes. They know not, neither will they understand, Psa. lxxxii. 5. And in others to judicial blindness? Yes. Make the heart of this people fat, and their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand, Isa. vi. 10. Is the scripture like to be wrested by those that do not understand it? Yes. Which they that are unlearned and unstable wrest, 2 Pet. iii. 16. And is the case of such deplorable? Yes. If our gospel be hid, it is hid to them that are lost, 2 Cor. iv. 3.

§ Are we not only permitted but commanded and exhorted to make use of the holy scriptures? Yes. Let him that hath an ear to hear, hear what the Spirit saith unto the churches, Rev. ii. 29. Is this the duty of all? Yes. Give ear O heavens and I will

speak, and hear O earth the words of my mouth, Deut. xxxii. 1. Is it the duty of ministers as well as people? Yes. Give attendance unto reading, 1 Tim. iv. 13. And of young as well as old? Yes. From a child thou hast known the holy scriptures, 2 Tim. iii. 15.

Q. 6. What things are chiefly contained in the holy scriptures?

A. The holy scriptures chiefly contain what man ought to believe concerning God, and what duty God requireth of man.

§ Are men by nature ignorant of God? Yes. And they know not me, saith the Lord, Jer. ix. 3. And of duty? Yes. They know not to do right, Amos iii. 10. Does ignorance lead to sin? Yes. I did it ignorantly, 1 Tim. i. 13. But is it an excuse for sin? No. Pour out thy fury upon the heathen, that know thee not, Jer. x. 25. And are the scriptures appointed for our instruction? Yes. The entrance of thy words giveth light, Psa. cxix. 130.

§ Are all things profitable and necessary contained in the holy scriptures? Yes. They are able to make us wise unto salvation, 2 Tim. iii. 15. Do the scriptures teach plainly? Yes. We use great plainness of speech, 2 Cor. iii. 12. Do they teach powerfully? Yes. For the word of God is quick and powerful, Heb. iv. 12. Do they teach sinners? Yes. O ye simple understand wisdom, O ye fools

be of an understanding heart, Prov. viii. 5. Do they teach saints? Yes. I speak as to wise men, 1 Cor. x. 15..

§ Is it necessary that men should know God? Yes. Acquaint now thyself with him, Job xxii. 21. Does grace and peace come to the soul in this way? Yes. Grace and peace be multiplied to you through the knowledge of God, 2 Pet. i. 2. And is ignorance of God a great reproach? Yes. The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, Isa. i. 3. Can men know God aright without his word? No. Remember that at that time ye were without God in the world, Eph. ii. 12. May all that may be known of God without the word, be better known in and by the word? Yes. Through faith we understand that the worlds were framed by the word of God, Heb. xi. 3. Should we therefore have recourse to the scriptures for the knowledge of God? Yes. For if we receive his words, then shall we find the knowledge of God, Prov. ii. 5.

§ Is obedience to God a due debt? Yes. Therefore brethren we are debtors, Rom. viii. 12. Is it a debt due from all? Yes. The commandment of God is made known unto all nations for the obedience of faith, Rom. xvi. 26. But especially from the saints? Yes. They which have believed in God, must be careful to maintain good works, Titus iii. 8.

And are the duties of obedience best learned from the divine word? Yes. For the scripture is profitable for instruction in righteousness, 2 Tim. iii. 16.

§ Do the scriptures teach us to obey without hesitating? Yes. Immediately I conferred not with flesh and blood, Gal. i. 16. And without reserve or exception? Yes. Ye shall not turn aside to the right hand or to the left, Deut. v. 32. And without reluctance? Yes. I delight to do thy will, O my God, Psa. xl. 8. And without assuming? Yes. When ye have done all these things, say we are unprofitable servants, Luke xvii. 10. And without fainting? Yes. Let us not be weary in well doing, Gal. vi. 9. And will other methods be ineffectual for instruction where the written word fails? Yes. If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead, Luke xvi. 31.

Q. 7. What is God?

A. God is a Spirit infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth.

§ Is God a Spirit? Yes. God is a Spirit, John iv. 24. Is he incorporeal and invisible? Yes. Ye have not heard his voice at any time, nor seen his shape, John v. 37. Is he a perfect spirit? Yes. He is light, and in him is no darkness, 1 John i. 5. Is he an active spirit? Yes. My Father worketh hitherto, John v. 17. Is he a self-sufficient and in-

dependent spirit? Yes. His name is I am that I am, Exod. iii. 14. Is he an immortal spirit? Yes. Who only hath immortality, 1 Tim. vi. 16. Is he above all other spirits? Yes. He is the Father of spirits, Heb. xii. 9.

§ Can we then form any adequate conception of the divine Being? No. What likeness can you compare unto him, Isa. xl. 18. Are the organs of sense improperly ascribed unto him? Yes. Hast thou eyes of flesh or seest thou as man seeth, Job x. 4. Can he be gratified with carnal things? No. I will take no bullock out of thy house, nor he-goats out of thy fold, Psal. l. 9. Should he be worshipped in a spiritual manner? Yes. Whom I serve with my spirit, Rom. i. 9. May we expect spiritual blessings from him? Yes. Who hath blessed us with all spiritual blessings, Eph. i. 3. And is he the only suitable portion for our spirits? Yes. The Lord is my portion saith my soul, Lam. iii. 24.

§ Is God infinite and omnipresent? Yes. Whither shall I flee from thy presence, Isa. cxxxix. 7. Is he in heaven? Yes. If I ascend up into heaven thou art there, Psal. cxxxix. 8. But is he confined to heaven? No. The heaven of heavens cannot contain thee, 2 Chron. ii. 6. Is his essence diffused through the whole universe of things? Yes. He is above all and through all and in all, Eph. iv. 6. Is he then near to every one of us? Yes. He is not far from every one of us, Acts xvii. 27. Should

this be a support to the saints under their burden? Yes. Be strong for I am with you, saith the Lord, Hag. ii. 4. And a spur to holy actions? Yes. Walk before me, and be thou perfect, Gen. xvii. 1.

§ Is God eternal? Yes. The eternal God is thy refuge, Deut. xxxiii. 27. Was he from everlasting? Yes. Art thou not from everlasting, O Lord my God, Hab. i. 12. Will he be to everlasting? Yes. From everlasting to everlasting thou art God, Psal. xc. 2. Is he only eternal? Yes. I am the first, and I am the last, and besides me there is no God, Isa. xlv. 6. Should he therefore be feared? Yes. He is the living God, and an everlasting King, at his wrath the earth shall tremble, Jer. x. 10. And be trusted? Yes. Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength, Isa. xxvi. 4. Is this perfection of God humbling to man? Yes. Where wast thou when I laid the foundation of the earth, Job xxxviii. 4. And glorious to himself? Yes. Now to the King eternal, immortal, invisible, be honour and glory for ever and ever, 1 Tim. i. 17.

§ Is God unchangeable? Yes. Thou art the same, Psal. cii. 27. Is he absolutely so? Yes. With him there is no shadow of turning, James i. 17. Is he so in his own nature and perfections? Yes. I am the Lord, I change not, Mal. iii. 6. And in his will? Yes. His counsel shall stand, Isa. xlv. 10. And in his love? Yes. I have

loved thee with an everlasting love, Jer. xxxi. 3. And in his special favours? Yes. The gifts and calling of God are without repentance, Rom. xi. 29. May not God change through some unforeseen accident? No. For known unto God are all his works from the beginning of the world, Acts xv. 18. Or through want of power to effect what he has determined? No. For he is the Almighty God, Gen. xvii. 1. Is it well for us that God is unchangeable? Yes. Therefore the sons of Jacob are not consumed, Mal. iii. 6.

§ Is God wise? Yes. Counsel is mine and sound wisdom, Prov. viii. 14. Doth his wisdom appear in creation and providence? Yes. He is wonderful in counsel, and excellent in working, Isa. xxviii. 29. And in redemption? Yes. Herein he hath abounded towards us in all wisdom and prudence, Eph. i. 8. Is he infinitely wise? Yes. His understanding is infinite, Psa. cxlvii. 5. Is he originally so? Yes. With whom took he counsel, and who instructed him, Isa. xl. 14. Is he perfectly so? Yes. The foolishness of God is wiser than man, 1 Cor. i. 25. And is he incomprehensibly so? Yes. O the depth of the riches, both of the wisdom and knowledge of God, Rom. xi. 33. Is there any counterworking his wisdom? No. There is no wisdom, nor understanding, nor counsel, against the Lord, Prov. xxi. 30. Doth all wisdom proceed from him? Yes. He giveth wisdom unto the wise, Dan. ii. 21.

Should we therefore seek it at his hands? Yes. If any man lack wisdom, let him ask it of God, James i. 5.

§ Is God powerful? Yes. Power belongeth unto God, Psal. cxii. 11. Can he do all things? Yes. Is there any thing too hard for me, Jer. xxxii. 27. Can he do all things with the greatest ease? Yes. He taketh up the isles as a very little thing, Isa. xl. 15. Can he do all things in the most perfect manner? Yes. He is a rock, his work is perfect, Deut. xxxii. 4. Is God's power necessary to give a sanction to his laws? Yes. There is one Lawgiver, who is able to save and to destroy, James iv. 12. Is it irresistible? Yes. None can stay his hand, Dan. iv. 35. Is it subject to decay? No. The Lord's hand is not shortened, that it cannot save, Isa. lix. 1. Does it extend to evil spirits and wicked men? Yes. The deceiver and deceived are his, Job xii. 16. Is it then a great folly to sin against such a God? Yes. Do we provoke the Lord to jealousy, are we stronger than he, 1 Cor. x. 22.

§ Is God holy? Yes. He is the holy one of Israel, Isa. xli. 21. Is he supremely holy? Yes. There is none holy as the Lord, 1 Sam. ii. 2. Does the holiness of God particularly appear in the work of redemption? Yes. Zion shall be redeemed with judgment, and her converts with righteousness, Isa. i. 27. Have the heathens by the light of nature acknowledged the holiness of God? Yes. I know

that the spirit of the holy Gods is in thee, Dan. iv. 9. And do spirits above make it the matter of their praise? Yes. They continually say, Holy, holy, holy, Lord God Almighty, Rev. iv. 8. And should we imitate them herein? Yes. Bless his holy name, Psa. ciii. 1.

§ Is God just? Yes. The Lord is righteous, Psa. cxxix. 4. Is he absolutely and perfectly so? Yes. Is there unrighteousness with God? God forbid, Rom. ix. 14. Is he just in inflicting temporal judgments? Yes. O Lord, righteousness belongeth unto thee, but unto us confusion of face, Dan. ix. 7. And eternal vengeance? Yes. Is God unrighteous, who taketh vengeance, Rom. iii. 5. Does the justice of God eminently appear in the undertaking and sufferings of Christ? Yes. Whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness, Rom. iii. 25. Should we then acknowledge the justice of God? Yes. Howbeit thou art just, Nehem. ix. 33. And seek to avoid the direful effects of it? Yes. Escape for thy life, lest thou be consumed, Gen. xix. 17.

§ Is God good? Yes. Thou, Lord, art good, Psa. lxxxvi. 5. May his goodness excite our wonder? Yes. How great is his goodness, Zech. ix. 17. And should it excite our gratitude? Yes. O give thanks unto the Lord, for he is good, Psa. cvi. 1. Is God universally good? Yes. He is good to all,

Psa. cxlv. 9. Is he good to sinners? **Yes.** He sendeth rain on the just and on the unjust, **Mat. v. 45.** Is he in an especial manner good to his own people? **Yes.** That I may see the good of thy chosen, **Psa. cvi. 5.** Doth God take the contempt of his goodness heinously? **Yes.** Or despisest thou the riches of his goodness, **Rom. ii. 4.**

§ **Is God a God of truth?** **Yes.** These things saith he that is true, **Rev. iii. 7.** Is he true to his promises? **Yes.** Thou wilt perform the truth to Jacob, **Micah vii. 20.** And to his threatenings? **Yes.** But my words, did not they take hold of your fathers? **Zech. i. 6.** And to Christ? **Yes.** Once have I sworn by my holiness that I will not lie unto David, **Psa. lxxxix. 35.** Is God unchangeable in his truth? **Yes.** The truth of the Lord endureth for ever, **Psa. cxvii. 2.** Should we therefore believe God? **Yes.** We should judge him faithful who hath promised, **Heb. xi. 11.** And that rather than man? **Yes.** Let God be true, but every man a liar, **Rom. iii. 4.** But though we believe not, does God continue faithful? **Yes.** For what if some did not believe, shall their unbelief make the faith of God without effect? **Rom. iii. 3.**

Q. 8. Are there more Gods than one?

A. There is but one only, the living and true God.

§ **Is God the living God?** **Yes.** He is the living God, **Dan. vi. 26.** Hath he life in himself? **Yes.** The Father hath life in himself, **John v. 26.** Doth

he give life to others? Yes. He quickeneth all things, 1 Tim. vi. 13. Should living men therefore seek to the living God? Yes. Should not a people seek unto their God? for the living to the dead? Isa. viii. 19.

§ Is God the true God? Yes. This is the true God, 1 John v. 20. Is he the only true God? Yes. This is life eternal, to know thee the only true God, John xvii. 3. And are all other gods false gods? Yes. They are vanity and the work of errors, Jer. x. 15.

§ Is that God whom we serve, this only living and true God? Yes. The Lord is the true God, he is the living God, and an everlasting King, Jer. x. 10. And is he but one? Yes. Hear, O Israel, the Lord our God is one Lord, Deut. vi. 4. Does God assume this prerogative to himself? Yes. Is there a God besides me? yea, there is no God; I know not any, Isa. xlv. 8. And have his people always ascribed it to him? Yes. Unto us there is but one God, 1 Cor. viii. 6. But do not those who assert the deity of Christ destroy the unity of the godhead? No. For he says, I and my Father are one, John x. 30.

§ Are there many gods in name? Yes. There are gods many, and lords many, 1 Cor. viii. 5. But are these gods by nature? No. When ye knew not God, ye did service to them which by nature are no gods, Gal. iv. 8. Are they then to be reputed of?

No. We know that an idol is nothing in the world, 1 Cor. viii. 4. Are those guilty of the greatest absurdity who worship them? **Yes.** Those that make them are like unto them, and so is every one that trusteth in them, Psa. cxv. 8. Do we well therefore not to imitate them? **Yes.** Little children, keep yourselves from idols, 1 John v. 21.

Q. 9. How many persons are there in the godhead?

A. There are three persons in the godhead, the Father, the Son, and the Holy Ghost, and these three are one God, the same in essence, equal in power and glory.

§ Is there a plurality in the godhead? **Yes.** For God said, Let us make man, Gen. i. 26. Does the godhead consist of three persons? **Yes.** There are three that bear record in heaven, 1 John v. 7. Is the Father a distinct person from the Son and Spirit? **Yes.** My Father which gave them me is greater than all, John x. 29. Is the Son a distinct person from the Father and Spirit? **Yes.** The Lord, (i. e. the Father) said unto my Lord, (i. e. the Son) sit thou at my right hand, Psa. cx. 1. And is the Spirit a distinct person, both from the Father and the Son? **Yes.** The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, John xiv. 26. Are these the same in essence, affection, and operation? **Yes.** These three are one, 1 John v. 7. May it with any propriety then be said, that there

are three Gods? No. For the Lord is one, and his name is one, Zech. xiv. 9.

§ Is the Son called God? Yes. Who is over all, God blessed for ever, Rom. ix. 5. Is the Spirit called God? Yes. Why hath Satan filled thine heart to lie to the Holy Ghost, thou hast not lied unto men, but unto God, Acts v. 3, 4. Is the Son called Jehovah? Yes. He is the Lord (Heb. Jehovah) our righteousness, Jer. xxiii. 6. Is the Spirit called Jehovah? Yes. They tempted the Lord (Heb. Jehovah) Exod. xvii. 7, compared with Isa. lxiii. 10. They vexed his holy Spirit. Is this name given to any but God? No. The most high over all the earth, is he whose name alone is Jehovah, Psal. lxxxiii. 18.

§ Is the Son eternal as well as the Father? Yes. Before Abraham was, I am, John viii. 58. Is the Spirit eternal? Yes. He is called the eternal Spirit, Heb. ix. 14. Is the Son omnipresent? Yes. Where two or three are gathered together in my name there am I, Mat. xviii. 20. Is the Spirit so too? Yes. Whither shall I go from thy Spirit? Psal. cxxxix. 7. Is the Son omniscient? Yes. Thou knowest all things, John xxi. 18. And is the Spirit so? Yes. He searcheth all things, 1 Cor. ii. 10. Is the work of creation ascribed to the Son? Yes. All things were made by him, John i. 3. Is it also ascribed to the Spirit? Yes. The Spirit of God hath made me, Job xxxiii. 4. And is creation a work peculiar

to God? Yes. He that built all things is God, Heb. iii. 4.

§ Is the Father the object of prayer? Yes. Pray to thy Father which is in secret, Mat. vi. 6. Is the Son also the object of prayer? Yes. Lord Jesus, receive my Spirit, Acts vii. 59. And the Spirit? Yes. Grace and peace be unto you from the seven Spirits which are before the throne,* Rev. i. 4. Are we baptized in the name of all the three persons in the Trinity? Yes. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Mat. xxviii. 19. And is religious worship a prerogative of Deity? Yes. Worship God, Rev. xxii. 9.

§ Are divine blessings derived from all three persons in the godhead? Yes. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, 2 Cor. xiii. 14. Have each of these their distinct province in the affair of man's salvation? Yes. Through him we both have access by one spirit unto the Father, Eph. ii. 18. Is the unity in the godhead a motive to unity among the saints? Yes. That they all may be one; as thou Father, art in me and I in thee, that they also may be one in us, John xvii.

* *i. e.* The one holy and eternal Spirit, who is so called either in allusion to the seven churches, or to show forth the variety and perfection of his gifts and graces, Dan. ix. 19, seems to be an instance of prayer put up to all three persons.

21. Should we hold fast this doctrine? Yes. Hold fast the form of sound words, 2 Tim. i. 13.

Q. 10. What are the decrees of God?

A. The decrees of God are his eternal purpose according to the counsel of his own will, whereby for his own glory he hath fore-ordained whatsoever comes to pass.

§ Hath God pre-determined all future events? Yes. He worketh all things according to the counsel of his own will, Eph. i. 11. Doth nothing then come by chance? No. The lot is cast into the lap, but the whole disposal thereof is of the Lord, Prov. xvi. 33. Do God's decrees extend to the conduct of good men? Yes. They are created unto good works, which God hath before ordained that they should walk in them, Eph. ii. 19. And to their salvation? Yes. They are vessels of mercy, which he hath afore prepared to glory, Rom. ix. 23. Do God's decrees extend to the conduct of wicked men? Yes. Him being delivered by the determinate counsel of God, ye by wicked hands have crucified and slain, Acts ii. 23. And to their destruction? Yes. Who were of old ordained to this condemnation, Jude 4. Is it lawful for men to cavil at God's decrees? No. Who art thou that repliest against God? Hath not the potter power over the clay, of the same lump, to make one vessel to honour, and another unto dishonour? Rom. ix. 20.

§ Are God's decrees sovereign and free? Yes.

They are according to the good pleasure of his will, Eph. i. 5. Are they eternal? Yes. For we are chosen in Christ before the foundation of the world, Eph. i. 4. Are they infinitely wise? Yes. We read of the manifold wisdom of God according to his eternal purpose, Eph. iii. 10, 11. Are they most holy? Yes. Thy counsels of old are faithfulness and truth, Isa. xxv. 1. Are they impenetrable and unsearchable? Yes. Who hath known the mind of the Lord? Rom. xi. 34. Are they absolute and unchangeable? Yes. He is in one mind, and who can turn him? Job xxiii. 13. Are they all calculated for his own glory? Yes. He hath made all things for himself, Prov. xvi. 4.

§ Are all God's decrees accomplished? No. He declares from ancient times the things that are not yet done, Isa. xlvi. 10. But will they be all accomplished? Yes. Surely as I have thought, so shall it come to pass, Isa. xiv. 24. And will any thing come to pass that God hath not decreed? No. For who is he that saith, and it cometh to pass, when the Lord commandeth it not? Lam. iii. 37.

§ Should we be curious to know the divine decrees? No. For secret things belong to God, Deut. xxxix. 29. Are God's precepts then, and not his decrees, the rule of our conduct? Yes. Things which are revealed belong unto us and to our children, Deut. xxix. 29.

Q. 11. How doth God execute his decrees?

A. God executeth his decrees in the works of creation and providence.

§ Doth God execute his own decrees? Yes. My counsel shall stand, and I will do all my pleasure, Isa. xlv. 10. Doth God execute his decrees in the works of creation? Yes. For thy pleasure they are and were created, Rev. iv. 11. Was creation the first external work wherein God began to execute his decrees? Yes. In the beginning God created the heavens and the earth, Gen. i. 1. Doth God also execute his decrees in the works of providence? Yes. He doth according to his will in the armies of heaven, and among the inhabitants of the earth, Dan. iv. 35.

§ Doth God make use of good angels for the execution of his decrees? Yes. They do his commandments, Psa. ciii. 20. And of evil angels? Yes. I will be a lying spirit in the mouth of all the prophets, and he said, go forth and do so, 1 Kings xxii. 22. And of men? Yes. That saith of Cyrus, he is my shepherd, and shall perform all my pleasure, Isa. xlv. 28. And of inferior creatures? Yes. I will hiss for the fly that is in the uttermost parts of the rivers of Egypt, Isa. vii. 18. But does God sometimes work without instruments. Yes. Mine own arm brought salvation, Isa. lxiii. 5.

§ Are God's works inextricable? Yes. For no man can find out the work that God makes from the beginning to the end, Eccles. iii. 11. Can they be

amended? No. Whatsoever God doth—nothing can be put to it, nor any thing taken from it, Eccles. iii. 14. Ought they to be studied? Yes. They are sought of them that have pleasure therein, Psal. cxi. 2. And should we learn of God, first to determine, and then to do? Yes. Thou shalt also decree a thing, and it shall be established unto thee, Job xxii. 28.

Q. 12. What is the work of creation?

A. The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

§ Did God create the world? Yes. Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands, Heb. i. 10. And all things in it? Yes. God made the world and all things therein, Acts xvii. 24. Did he create the soul of man? Yes. Who formeth the spirit of man within him, Zech. xii. 1. And the body of man? Yes. In thy book were all my members written, Psal. cxxxix. 16. Did he create the highest angels? Yes. By him were all things created, whether they be thrones, &c., Col. i. 16. And the meanest insects? Yes. God made every thing that creepeth upon the earth after his kind, Gen. i. 25. And what omnipotence wrought, did omniscience approve? Yes. God saw every thing that he had made and behold it was very good, Gen. i. 31.

§ Did God need any assistance in his work? No.

Who hath prevented me, that I should repay him? Job xli. 11. Did he make all things out of nothing? Yes. For the things which are seen were not made of the things that do appear, Heb. xi. 3. And by his word? Yes. He said let there be light: and there was light, Gen. i. 3. And in six days? Yes. In six days the Lord made heaven and earth, Exod. xx. 11. Did he appoint every creature its proper station and use? Yes. Let there be lights in the firmament, and let them be for signs and for seasons, for days and for years, Gen. i. 14. Does God go on to create? No. On the seventh day God rested from all his works, Gen. ii. 2.

Q. 13. How did God create man?

A. God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over his creatures.

§ Were there any men before Adam? No. He was the first man, 1 Cor. xv. 45. Are all men then derived from Adam? Yes. He hath made of one blood all nations of men, Acts xvii. 26. And did Adam himself derive his being from God? Yes. Who was the son of God, Luke iii. 38.

§ Did God create man male and female? Yes. Male and female created he them, Gen. v. 2. Was there a difference in the manner of their creation? Yes. For the man is not the woman, but the woman of the man, 1 Cor. xi. 8. And in the order of their creation? Yes. For Adam was first formed, and

then Eve, 1 Tim. ii. 13. And in the end of their creation? Yes. For the man was not created for the woman, but the woman for the man, 1 Cor. xi. 9.

§ Was man made after the image of God? Yes. God created man after his own image, Gen. i. 27. Did that image consist in knowledge? Yes. For we are renewed in knowledge after the image of him that created us, Col. iii. 10. And in righteousness and holiness? Yes. For the new man after God, is created in righteousness and true holiness, Eph. iv. 24. And in authority and government? Yes. For thou hast put all things under his feet, Psal. viii. 6. Was this state of man a very glorious one? Yes. Thou hast crowned him with glory and honour, Psal. viii. 5. But was it an abiding one? No. For man being in honour abideth not, Psal. xlix. 12.

Q. 14. What are God's works of providence?

A. God's works of providence are his most holy, wise, and powerful, preserving and governing all his creatures and all their actions.

§ Is God's providence universal? Yes. His kingdom ruleth over all, Psal. ciii. 19. Does it extend to all worlds? Yes. Whatsoever the Lord pleased that did he in heaven and in earth, Psal. cxxxv. 6. And to all creatures? Yes. He upholdeth all things by the word of his power, Heb. i. 3. Does it extend to inanimate creatures? Yes. He binds the sweet influences of the Pleiades, and looses the bands of Orion, Job xxxviii. 31. And to the ani-

mal creation? Yes. The stork knoweth her appointed times, Jer. viii. 7. Does it order all events relative to particular persons? Yes. Man's days are determined, the number of his months are with God, Job xiv. 5. And to kingdoms and societies of men? Yes. He changeth the times and the seasons, he removeth kings and setteth up kings, Dan. ii. 21. Doth God exercise a special providence over some places? Yes. Thus Canaan was a land that God cared for, Deut. xi. 12. And over some persons? Yes. He is the Saviour of all men, but especially of them that believe, 1 Tim. iv. 10. Is it a desirable thing to be interested in God's special providence? Yes. Remember me, O Lord, with the favour which thou bearest to thy people, Ps. cvi. 4.

§ Doth God's providence extend to all actions? Yes. A man's heart deviseth his way, but God directeth his steps, Prov. xvi. 9. Doth it extend to all natural actions? Yes. In him we live and move, Acts xvii. 28. And to all fortuitous actions? Yes. Thus a certain man drew a bow at a venture and smote the king of Israel between the joints of the harness, 1 Kings xxii. 34. And to all good actions? Yes. The steps of a good man are ordered by the Lord, Psa. xxxvii. 23. And to evil actions? Yes. It was not you that sent me hither, but God, Gen. xlv. 8. And can God bring good out of evil? Yes. You thought evil against me, but God meant it unto good, Gen. i. 20. Are God's providences myste

rious? Yes. His judgments are a great deep, Psa. xxxvi. 6. But are they harmonious? Yes. They work together, Rom. viii. 28.

§ Is preservation an act of providence? Yes. Which holdeth our soul in life, Psa. lxvi. 9. Did God preserve us in our infant state? Yes. Thou art my God from my mother's belly, Psa. xxii. 10. And will he preserve us in declining years? Yes. To hoary hairs will I carry you, Isa. xlv. 4. Doth he give us food? Yes. He filleth our hearts with food and gladness, Acts xiv. 17. And rest? Yes. He giveth his beloved sleep, Psa. cxxvii. 2. Doth he preserve us from threatening dangers? Yes. He keepeth all our bones, Psa. xxxiv. 20. And endow us with wisdom for our several trades? Yes. Bezaleel and Aholiab were filled with the Spirit of God in all manner of workmanship, Exod. xxxv. 31. Does God's care extend to the meanest creatures? Yes. Not a sparrow shall fall to the ground without your Father, Mat. x. 29.

§ Is government also an act of providence? Yes. God ruleth by his power for ever, Psa. lxvi. 7. Doth God maintain the laws and ordinances of nature? Yes. Thus we read of his covenant of the day, and his covenant of the night, Jer. xxxiii. 20. But doth he sometimes suspend and act contrary to them? Yes. So the sun stood still in the midst of heaven, and hasted not to go down about a whole day, Joshua x. 13. Doth he uphold all creatures in their opera-

tions? Yes. The eagle mounteth up at his command, and maketh her nest on high, Job xxxix. 27. But can he also restrain those operations? Yes. He shut the lion's mouth, Dan. vi. 22. Doth he exercise a peculiar government over the church? Yes. God ruleth in Jacob, Psa. lix. 13.

§ Is God's government supreme? Yes. He is King of kings and Lord of lords, Rev. xix. 16. Is it just and rightful? Yes. Thine is the kingdom, O Lord, 1 Chron. xxix. 11. Is it most wise? Yes. How unsearchable are his judgments, Rom. xi. 33. Is it holy? Yes. The Lord is righteous in all his ways, and holy in all his works, Psa. cxlv. 17. Is it absolute and arbitrary? Yes. Why dost thou strive against him? for he giveth not account of any of his matters, Job xxxiii. 13. Is it effectual and uncontrolable? Yes. What his soul desireth that he doth, Job xxiii. 13.

§ Is God's providential government an argument for trust and confidence? Yes. Commit thy way unto the Lord, Psa. xxxvii. 5. And for silence and submission? Yes. Be still, and know that I am God, Psa. xlv. 10. And for praise and thanksgiving? Yes. Allelujah, the Lord God omnipotent reigneth, Rev. xix. 6.

Q. 15. What special act of providence did God exercise towards man in the estate wherein he was created.

A. When God had created man, he entered into a

covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil upon pain of death.

§ Did God make man perfectly holy? Yes. God made man upright, Eccles. vii. 29. And perfectly happy? Yes. For he blessed him, Gen. i. 28. Did he give him a law? Yes. The Lord God commanded the man, Gen. ii. 16. And was man as God's creature obliged to obey that law? Yes. Remember, O Israel, for thou art my servant, I have formed thee, Isa. xlv. 21.

§ Was the covenant which God entered into with Adam, a covenant of life? Yes. For the law is not of faith; but the man that doeth them shall live in them, Gal. iii. 12. Was there a special command given him by way of trial? Yes. Of the tree of knowledge of good and evil thou shalt not eat, Gen. iii. 17. And was death threatened in case of disobedience? Yes. In the day thou eatest thou shalt surely die, Gen. ii. 17. Was he under any natural necessity to break this law? No. For of every other tree of the garden he had liberty to eat, Gen. ii. 16.

§ Was this covenant made with Adam as a public head? Yes. For he was the figure of him that was to come, Rom. v. 14. Was Eve included in it? Yes. For God said unto the woman, what hast thou done, Gen. iii. 13. Was this law worthy of God? Yes. Shall not the Judge of all the earth

do right? Gen. xviii. 25. Is the second covenant better than the first? Yes. For Christ is the Mediator of a better covenant, Heb. viii. 6.

Q. 16. Did our first parents continue in that estate wherein they were created?

A. Our first parents being left to the freedom of their own will, fell from that estate wherein they were created by sinning against God.

§ Did man fall from that estate in which he was created? Yes. They have sought out many inventions, Eccles. vii. 29. Did he fall from a state of knowledge? Yes. His understanding is darkened, Eph. iv. 18. Did he fall from a state of holiness? Yes. He is alienated from the life of God, *ibid.* And from a state of freedom? Yes. He that committeth sin is the servant of sin, John viii. 34. And from a state of rest? Yes. There is no peace, saith my God, to the wicked, Isa. lvii. 21. And from a state of communion with God? Yes. For Adam and his wife hid themselves from the presence of the Lord God, Gen. iii. 8. And from a state of happiness? Yes. So he drove out the man, Gen. iii. 24. And do all mankind imitate the sin of their first parents? Yes. They, like Adam, have transgressed the covenant, Hos. vi. 7.

§ Did God foresee Adam's sin? Yes. I knew that thou wouldest deal very treacherously, Isa. xlviii. 8. But was he the author of it? No. For he is a God of truth and without iniquity, just and

right is he, Deut. xxxii. 4. Is man's ruin then from himself? Yes. O Israel, thou hast destroyed thyself, Hos. xiii. 9.

§ Should Adam's fall teach us to be watchful over ourselves? Yes. Let him that thinketh he standeth take heed lest he fall, 1 Cor. x. 12. And to disclaim all confidence in the creature? Yes. For surely men of low degree are vanity, and men of high degree are a lie, Psa. lxii. 9.

Q. 17. What is sin?

A. Sin is any want of conformity to, or transgression of the law of God.

§ Doth sin suppose a law? Yes. For where no law is there is no transgression, Rom. iv. 15. Is sin the breach of law? Yes. For it is the transgression of the law, 1 John iii. 4. Is the omission of what the law requires sin? Yes. They hearkened not unto my words nor to my law, Jer. vi. 19. And the commission of what it forbids? Yes. They have trespassed against my law, Hos. viii. 1. Is sin then aggravated by a knowledge of God's law? Yes. And knowest his will, being instructed out of the law, Rom. ii. 18.

§ Doth the law of God extend to our thoughts? Yes. He that looketh upon a woman to lust after her committeth adultery in his heart, Matt. v. 28. And to our words? Yes. Let no corrupt communication proceed out of your mouth, Eph. iv. 29. And to our actions? Yes. O do not this abomina-

ble thing which I hate, Jer. xlv. 4. And to the temper of our minds? Yes. Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind, Matt. xxii. 37. And is every breach of the law sinful? Yes. For all unrighteousness is sin, 1 John v. 17.

Q. 18. What was the sin whereby our first parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the estate wherein they were created was their eating the forbidden fruit.

§ Did our first parents sin? Yes. Thy first father hath sinned, Isa. xliii. 27. Did they sin by eating the forbidden fruit? Yes. For she took of the fruit and did eat, and gave also to her husband with her, and he did eat, Gen. iii. 6. Was there in this sin the lust of the flesh? Yes. For she saw that the tree was good for food, Gen. iii. 6. And the lust of the eye? Yes. For she saw that it was pleasant to the eyes, Gen. iii. 6. And the pride of life? Yes. For she saw that it was a tree to be desired to make one wise, *ibid.* Was it an instance of horrid rebellion against God? Yes. Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat, Gen. iii. 11. And of amazing folly in man? Yes. This their way was their folly, Psa. xlix. 13.

§ Did our first parents fall without a tempter? No. For the serpent said unto the woman, Yea, hath

God said, Gen. iii. 1. Was this serpent the devil? Yes. The old serpent, which is the devil, and Satan, Rev. xx. 2. But could he force their consent? No. Resist the devil and he will fly from you, James iv. 7. Did he notwithstanding prevail? Yes. The serpent beguiled me and I did eat, Gen. iii. 13. Did he in all this aim at their destruction? Yes. For he is Abaddon, (the destroyer), Rev. ix. 11.

§ Did Satan act a subtil part in tempting? Yes. The serpent beguiled Eve through his subtilty, 2 Cor. xi. 3. Did he promise impunity? Yes. Ye shall not surely die, Gen. iii. 4. Did he promise improvement? Yes. Your eyes shall be opened, Gen. iii. 5. Did he feed them with high thoughts of themselves? Yes. Ye shall be as gods, *ibid.* Did he suggest to them hard thoughts of God? Yes. For he said, God doth know this, verse 5. Was it an instance of his policy first to assault the woman? Yes. For she is the weaker vessel, 1 Pet. iii. 7. And to assault her when alone? Yes. For two are better than one—for if they fall, the one will lift up the his fellow, Eccles. iv. 9. 10.

Q. 19. Did all mankind fall in Adam's first transgression?

A. The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

§ Are all mankind descended from Adam and Eve?

Yes. For Adam called his wife's name Eve because she was the mother of all living, Gen. iii. 20. Are we all concerned in our first parent's disobedience? **Yes.** By one man sin entered into the world, Rom. v. 12. Is our nature tainted with the filth of that sin? **Yes.** For what is man that he should be clean, and he which is born of a woman that he should be righteous, Job xv. 14. Is the guilt of it imputed to us? **Yes.** For by the offence of one judgment came upon all men to condemnation, Rom. v. 18. Are we exposed to the dreadful consequences of it? **Yes.** So death passed upon all men, for that all have sinned, Rom. v. 12. And have we no power of our own to prevent all this? **No.** For whilst we were yet without strength Christ died for us, Rom. v. 6.

§ Was this the case of Adam's immediate descendants? **Yes.** For he begat a son in his own likeness, Gen. v. 3. Is it the case of all those who in future ages descend from him? **Yes.** For we have all borne the image of the earthly, 1 Cor. xv. 49. But was it the case of Christ? **No.** He was that holy thing, Luke i. 35. Was he therefore descended from Adam in a way of ordinary generation? **No.** For his mother was found with child by the Holy Ghost, Matt. i. 18. Should we be humbled for original sin? **Yes.** Behold I was shapen in iniquity, Ps. li. 5.

Q. 20. Into what estate did the fall bring mankind?

A. The fall brought all mankind into an estate of sin and misery.

§ Is all mankind in a state of sin? Yes. For both Jews and Gentiles are all under sin, Rom. iii. 9. Were they brought into this state by the fall? Yes. In whom all have sinned, Rom. v. 12. Hath sin corrupted the whole man? Yes. The whole head is sick, and the whole heart faint, Isa. i. 5. Doth an inclination to sin appear very early? Yes. The wicked are estranged from the womb, they go astray as soon as they are born, Psal. lvi. 3. And doth it continue even after grace is implanted? Yes. For if we say that we have no sin, we deceive ourselves, 1 John i. 8.

§ Is mankind in a state of misery? Yes. Wo unto us that we have sinned, Lam. v. 6. Is the whole creation the worse for sin? Yes. The creature is now made subject to vanity, Rom. viii. 20. But do sinners above all others feel the sad effects of it? Yes. Evil pursueth sinners, Prov. xiii. 21. Is it great misery that is consequent upon the fall? Yes. The misery of man is great upon him, Eccles. viii. 6. Is it intolerable? Yes. My punishment is greater than I can bear, Gen. iv. 3. And is it abiding? Yes. The wrath of God abideth on him, John iii. 36.

§ Are all men sensible of this? No. For they say they shall have peace, though they walk in the imagination of their heart, Deut. xxix. 19. But should they be sensible of it? Yes. Now consider this, ye that forget God, lest I tear you in pieces, Psal. l. 22.

And shall they be sensible of it? Yes. They shall see and be ashamed, Isa. xxvi. 11. And are the saints sensible of it? Yes. O wretched man that I am, who shall deliver me from the body of this death, Rom. vii. 24.

Q. 21. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it.

§ Hath Adam's sin brought all mankind into a state of guilt? Yes. By one man's disobedience many were made sinners, Rom. v. 19. Doth this appear in the case of those who never committed actual sin? Yes. For death reigned from Adam unto Moses, even over them that had not sinned after the similitude of Adam's transgression, Rom. v. 14. Is it usual for God thus to impute the sins of the fathers to the children? Yes. He visiteth the iniquity of the fathers upon the children, Exod. xx. 5. And is he just in so doing? Yes. There is no unrighteousness in him, John vii. 13.

§ Hath sin deprived us of our original righteousness? Yes. We are far from righteousness, Isa. xlvi. 2. Are there no remains of it? No. In me, that is in my flesh, dwelleth no good thing, Rom. vii.

18. Are we thereby incapacitated for duty? Yes. How to perform that which is good I find not, Rom. vii. 18. And estranged from it? Yes. They are all estranged from me, Ezek. xiv. 5.

Is the nature of man defiled by the fall? Yes. We are all as an unclean thing, Isa. lxiv. 6. Doth this defilement extend to both the inward and the outward man? Yes. It is a filthiness both to flesh and spirit, 2 Cor. vii. 1. Doth it extend to all the faculties of the inward man? Yes. Their mind and conscience is defiled, Titus i. 15. And to all the members of the outward man? Yes. For we yield our members as servants to uncleanness and to iniquity, Rom. vi. 19. Do we now commit sin naturally? Yes. We drink iniquity like water, Job xv. 16. And delight in it? Yes. It is sweet in the mouth, Job xx. 12. Is this the case of little children? Yes. For foolishness is bound up in the heart of a child, Prov. xxii. 15. And of all mankind? Yes. For the whole world lieth in wickedness, 1 John v. 19.

§ Is corrupt nature contrary to the being and perfections of God? Yes. The carnal mind is enmity against God, Rom. viii. 7. And to the law of God? Yes. It is not subject to the law of God, neither indeed can be, Rom. viii. 7. And to the grace of God? Yes. For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, Gal. v. 17. And are the worst

men's actions a copy of the best men's hearts? Yes. For as in water face answereth to face, so the heart of man to man, Prov. xxvii. 19.

Q. 22. What is the misery of that estate whereinto man fell?

A. All mankind by the fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.

§ Is fallen man rendered unworthy of communion with God? Yes. For what communion hath light with darkness? 2 Cor. vi. 14. And unfit for it? Yes. For can two walk together unless they are agreed? Amos iii. 3. And is he excluded from it? Yes. Your iniquities have separated between you and your God, Isa. lix. 2. But may not this breach be repaired? Yes. Ye who sometimes were far off are made nigh by the blood of Christ, Eph. ii. 13.

§ Is fallen man under God's wrath? Yes. And were by nature the children of wrath even as others, Eph. ii. 3. Will this wrath certainly find out those who are the subjects of it? Yes. There is no escaping, Ezra ix. 14. Is it therefore a dreadful thing to be exposed to it? Yes. Who can stand before his indignation? Nahum i. 6. And are the saints sensible that it is so? Yes. Rebuke me not in thy wrath, Psa. xxxviii. 1.

§ Is fallen man under God's curse? Yes. As many as are of the works of the law, are under the

curse, Eph. iii. 11. Is there a curse upon the bodies of the wicked? Yes. It shall come into their bowels like water, and like oil into their bones, Psa. cix. 18. And upon their labours? Yes. Ye looked for much, and, lo, it came too little, Hag. i. 9. And upon their families? Yes. The curse of the Lord is in the house of the wicked, Prov. iii. 33. And upon their enjoyments? Yes. I will curse your blessings, yea I have cursed them already, Mal. ii. 2. Does this curse extend to sinners of every degree? Yes. It goes forth over the face of the whole earth, and cutteth off on every side, Zech. v. 3.

§ Are fallen men subject to many internal and spiritual evils? Yes. This is thy wickedness, because it is bitter, because it reacheth unto thine heart, Jer. iv. 18. Are they subject to the tyranny of Satan? Yes. He worketh in the children of disobedience, Eph. ii. 2. And to judicial blindness? Yes. God hath given them the spirit of slumber, eyes that they should not see, Rom. xi. 8. And to hardness of heart? Yes. Having their conscience seared, 1 Tim. iv. 2. And to vile affections? Yes. For this cause God gave them up to vile affections, Rom. i. 26. And to strong delusions? Yes. God shall send them strong delusion to believe a lie, 2 Thess. ii. 11. And to great distress and perplexity of mind? Yes. Terrors take hold of him as waters, a tempest stealeth him away in the night, Job xxvii. 20.

§ Is fallen man subject to many external evils?

Yes. Many sorrows shall be to the wicked, *Psa. xxxii.*

10. Is he exposed to bodily diseases? **Yes.** The Lord shall smite thee with a consumption, and with a fever, *Deut. xxviii. 22.* And to toil and labour?

Yes. In the sweat of thy face thou shalt eat bread, *Gen. iii. 9.* And to crosses and disappointments?

Yes. Thou shalt build, but I will throw down, *Mal. i. 4.* And to contempt and reproach? **Yes.** Thou shalt become a proverb and a bye-word, *Deut. xxviii. 37.*

Is all this a sad inheritance from our first parents? **Yes.** For man is born to trouble as the sparks fly upwards, *Job v. 7.*

§ Are all mankind by the fall become liable to death?

Yes. The wages of sin is death, *Rom. vi. 23.* Doth sin make death terrible? **Yes.** The sting of death is sin, *1 Cor. xv. 56.* And that even to the saints?

Yes. There are some of them, who through fear of death are all their life-time subject to bondage, *Heb. ii. 15.*

§ Have we by sin forfeited the happiness of heaven?

Yes. The foolish shall not stand in thy sight, *Psa. v. 5.* And incurred the pains of hell? **Yes.** Let them go down quick into hell, *Psa. lv. 15.* And are those pains everlasting? **Yes.** Who shall be punished with everlasting destruction, *2 Thess. i. 9.* And is this the due desert of sin? **Yes.** For it is a righteous thing with God to recompense tribulation, *2 Thess. i. 6.*

Q. 23. Did God leave all mankind to perish in an estate of sin and misery?

A. God having out of his mere good pleasure from all eternity elected some to everlasting life, did enter into a covenant of grace, to deliver them out of a state of sin and misery, and to bring them into a state of salvation by a Redeemer.

§ Shall any of the human race be recovered from the ruins of the fall? Yes. A remnant shall be saved, Rom. ix. 27. Is the salvation of this remnant certain? Yes. The purpose of God according to election shall stand, Rom. ix. 11. Are all others left to perish in their sins? Yes. The rest were blinded, Rom. xi. 7. But is God's decree the impulsive cause of their ruin? No. For when lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death, James i. 15.

§ Are all the saints the objects of God's eternal choice? Yes. God hath from the beginning chosen you, 2 Thess. ii. 13. And are they chosen to happiness as the end? Yes. For God hath not appointed us to wrath, but to obtain salvation, 1 Thess. v. 9. And to sanctification as the means? Yes. Ye are chosen to salvation through sanctification, 2 Thess. ii. 13. Are they chosen in Christ? Yes. According as he hath chosen us in him, Eph. i. 4. And is it a certain number that is thus chosen? Yes. The Lord knoweth them that are his, 2 Tim. ii. 19.

§ Doth the decree of election extend but to a few comparatively? Yes. Few are chosen, Matt. xx. 16. But does it extend to some of all nations? Yes.

Thou hast redeemed us to God out of every kindred, and tongue, and people, and nation, Rev. v. 9. And to some of the chief of sinners? Yes. Paul was a chosen vessel, yet the chief of sinners, Acts ix. 15, and 1 Tim. i. 15. And to all that are willing to come to Christ? Yes. Him that cometh to me, I will in no wise cast out, John vi. 37. Is this then an encouragement to use the means? Yes. Strive to enter in at the strait gate, Luke xiii. 24.

§ Is the decree of election founded upon God's sovereign pleasure? Yes. I will have mercy upon whom I will have mercy, Rom. ix. 15. And upon nothing in the creature? No. Ye have not chosen me, but I have chosen you, John xv. 16. Is it secret? Yes. It is called the mystery of his will, Eph. i. 9. And firm and irrevocable? Yes. The foundation of God standeth sure, 2 Tim. ii. 19.

§ Doth God exercise all special grace through Christ? Yes. We are blessed with all spiritual blessings in Christ, Eph. i. 3. Were there mutual engagements for this purpose between the Father and Son? Yes. The counsel of peace shall be between them both, Zech. vi. 13. Were all the promises of the covenant primarily made to Christ? Yes. Hence they are called the sure mercies of David, Isa. lv. 3. Were all the conditions of it exacted from him? Yes. The Lord hath laid on him the iniquity of us all, Isa. liii. 6. Did Christ freely undertake the work of our redemption? Yes. Lo,

I come to do thy will, O God, Heb. x. 7. And did the Father engage for the success of his undertaking? Yes. He shall see the travail of his soul and be satisfied, Isa. liii. 11.

§ Are the saints in covenant given to Christ? Yes. Thine they were, and thou gavest them me, John xvii. 6. Are they given to him to be redeemed? Yes. To redeem them that were under the law, Gal. iv. 5. And to be called? Yes. Them I must bring, John x. 16. And to be preserved? Yes. Those that thou gavest me I have kept, John xvii. 12. And to be finally glorified? Yes. Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, John xvii. 2. And shall all this be certainly accomplished? Yes. The pleasure of the Lord shall prosper in his hand, Isa. liii. 10.

§ Could we be saved by the first covenant? No. For if there had been a law which could have given life, verily righteousness should have been by the law, Gal. v. 21. Is the new covenant then a great privilege? Yes. It is good tidings of great joy, Luke ii. 10. And should we embrace it as such? Yes. It should be all our salvation, and all our desire, 2 Sam. xxiii. 5.

Q. 24. Who is the redeemer of God's elect?

A. The only Redeemer of God's elect, is the Lord Jesus Christ, who being the eternal Son of God became man, and so was, and continueth to be,

God and man in two distinct natures, and one person for ever.

§ Is Christ a Redeemer? Yes. I know that my Redeemer liveth, Job xix. 25. Doth he redeem from sin? Yes. He gave himself for us, that he might redeem us from all iniquity, Titus ii. 14. And from the curse? Yes. He hath redeemed us from the curse of the law, Gal. iii. 13. And from everlasting misery? Yes. We shall be saved from wrath through him, Rom. v. 9. Doth he redeem by price? Yes. Who gave himself a ransom, 1 Tim. ii. 6. And by power? Yes. He led captivity captive, Eph. iv. 8.

§ Is Christ in a special manner the Redeemer of God's elect? Yes. He gathereth together in one the children of God that are scattered abroad, John xi. 52. Did the elect then need a Redeemer? Yes. For we ourselves were sometimes foolish and disobedient, Titus iii. 3. Is he the only Redeemer of God's elect? Yes. Neither is there salvation in any other, Acts iv. 12. Is he the only one that could be their Redeemer? Yes. None can by any means redeem his brother, nor give to God a ransom for him, Psa. xlix. 7. And need they no other? No. For he is mighty to save, Isa. lxiii. 1.

§ Is Christ the Son of God? Yes. Thou art Christ the Son of the living God, Matt. xvi. 16. Is he his only begotten Son? Yes. He was the only begotten of the Father, John i. 14. And his beloved

Son? Yes. I will send my beloved Son: it may be they will reverence him, Luke xx. 13. Is the Son of the same nature with the Father? Yes. He is the express image of his person, Heb. i. 3. And equal to him? Yes. He is the man his fellow, Zech. xiii. 7. Is this a mystery which we cannot comprehend? Yes. What is his name, and what is his Son's name, if thou canst tell, Prov. xxx. 4.

§ Did Christ the Son of God assume our nature? Yes. The Word was made flesh, John i. 14. Are the Deity and humanity united in the person of Christ? Yes. He is Emmanuel, God with us, Matt. i. 23. Are the two natures distinct, though united? Yes. Of whom as concerning the flesh, Christ came, who is God, Rom. ix. 5. Is not the human nature then absorbed by the divine? No. He is the man Christ Jesus, 1 Tim. ii. 5. And will this union between the two natures still continue? Yes. Because he continueth for ever, he hath an unchangeable priesthood, Heb. vii. 24.

§ Do the two natures in Christ form any more than one person? No. For the saints shall reign in life by one, Jesus Christ, Rom. v. 17. And is the person of Christ a glorious person? Yes. We beheld his glory, John i. 14. Is the doctrine of Christ's incarnation an important article of the Christian religion? Yes. Great is the mystery of godliness, God manifest in the flesh, 1 Tim. iii. 16. Should we therefore receive it? Yes. For he that

confesseth not that Jesus Christ is come in the flesh, is not of God, 1 John iv. 3. And rejoice in it? Yes. Our souls should magnify the Lord, and our spirits rejoice in God our Saviour, Luke i. 46.

Q. 25. How did Christ, being the Son of God, become man?

- **A.** Christ, the Son of God, became man, by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Spirit in the womb of the Virgin Mary, and born of her, yet without sin.

§ Did Christ assume a body? Yes. A body hast thou prepared me, Heb. x. 5. Was this a true human body? Yes. For he was made in the likeness of men, Phil. ii. 7. Had it all the properties of a body like ours? Yes. Handle me and see, for a spirit hath not flesh and bones as ye see me have, Luke xxiv. 39. Was it liable to sinless infirmities? Yes. He was hungry and weary, Matt. iv. 2, John iv. 6. Was it capable of suffering? Yes. He hath reconciled us in the body of his flesh through death, Col. i. 21. And was it requisite that he should assume such a body? Yes. For in all things it behoved him to be made like unto his brethren, Heb. ii. 17.

§ Had Christ a real human soul? Yes. Thou shalt make his soul an offering for sin, Isa. liii. 10. Was it a rational soul? Yes. For he increased in wisdom, Luke ii. 52. And endowed with natural

passions? Yes. My soul is exceeding sorrowful, Matt. xxiv. 38. And capable of a separation from the body? Yes. He poured out his soul unto death, Isa. iii. 12. Was Christ's human nature greatly abased? Yes. I am a worm, and no man, Psa. xxii. 6. And greatly exalted? Yes. For in him dwelt all the fulness of the Godhead, bodily, Col. ii. 9.

§ Did Christ come into the world in an ordinary way? No. For the Lord hath created a new thing in the earth, Jer. xxxi. 22. Was he conceived by the power of the Holy Ghost? Yes. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, Luke i. 35. And born of a virgin? Yes. Behold a virgin shall conceive and bear a Son, Isa. vii. 14. Had Christ a reputed father? Yes. Is not this Joseph's Son, Luke iv. 22. But was he no more than a reputed father? No. For as his mother Mary was espoused to Joseph (before they came together) she was found with child by the Holy Ghost, Matt. i. 18.

§ Was Christ born at the appointed time? Yes. When the fulness of time was come, God sent forth his Son, Gal. iv. 4. And at the appointed place? Yes. To you is born this day, in the city of David, a Saviour, Luke ii. 11. And of the appointed stock? Yes. For he took upon him the seed of Abraham, Heb. ii. 16. Did the prophets foretell his birth? Yes. ' As God spake by the mouth of his holy pro-

phets, Luke i. 70. And did the angels celebrate it? Yes. There was a multitude of the heavenly host praising God, Luke ii. 13.

§ Was Christ perfectly holy? Yes. He was holy, harmless and undefiled, Heb. vii. 26. Was he free from original corruption? Yes. The prince of this world cometh, and hath nothing in me, John xiv. 30. And from actual sin? Yes. He did no sin, 1 Pet. ii. 22. Was it necessary that he should be so? Yes. Such an High Priest became us, Heb. vii. 26. Would his sufferings otherwise have been ineffectual? Yes. For he must, through the eternal Spirit, offer himself without spot, Heb. ix. 14.

Q. 26. What offices doth Christ execute as our Redeemer?

A. Christ as our Redeemer executeth the offices of a prophet, of a priest, and of a king, both in his state of humiliation and exaltation.

§ Is the Saviour of the elect the anointed of God? Yes. God, thy God, hath anointed thee with the oil of gladness above thy fellows, Psa. xlv. 7. Is he therefore called Christ? Yes. We have found the Messiah (that is being interpreted) the Christ, John i. 41. Was Christ appointed for his work? Yes. He was fore-ordained before the foundation of the world, 1 Pet. i. 20. Was he furnished with sufficient authority to enter upon it? Yes. Him hath God the Father sealed, John vi. 27. Was he suitably qualified for the discharge of it? Yes. God

gave not the Spirit by measure to him, John iii. 34. Was he owned and approved in it? Yes. This is my beloved Son, in whom I am well pleased, Matt. iii. 17. And did he put the finishing hand to it? Yes. I have finished the work that thou gavest me to do, John xvii. 4.

§ Was our salvation the great end of what Christ did and suffered? Yes. He suffered, the just for the unjust, that he might bring us to God, 1 Pet. iii. 18. Is he therefore to his people all they need? Yes. Christ is all, Col. iii. 11. Is he a prophet? Yes. He shall be called the Prophet of the Highest, Luke i. 76. Is he a priest? Yes. He is the High-Priest of our profession, Heb. iii. 1. Is he a king? Yes. I have set my king upon my holy hill of Sion, Psa. ii. 6.

§ Doth Christ execute these offices wisely? Yes. My Servant shall deal prudently, Isa. lii. 13. And faithfully? Yes. He was faithful to him that appointed him, Heb. iii. 2. And diligently? Yes. Wot ye not that I must be about my Father's business? Luke ii. 49. And successfully? Yes. He shall not fail, nor be discouraged, Isa. xlii. 4.

§ Did Christ execute these offices in his state of humiliation? Yes. I have glorified thee on the earth, John xvii. 4. And doth he execute them in his state of exaltation? Yes. He now appears in the presence of God for us, Heb. ix. 24. Where Christ effectually executes one office, doth he exe-

cute all? Yes. For he is both a prince and a Saviour, Acts v. 31. And is he to be received in all? Yes. Is Christ divided? 1 Cor. i. 13.

Q. 27. How doth Christ execute the office of a prophet?

A. Christ executeth the office of a prophet in revealing to us by his Word and Spirit the will of God for our salvation.

§ Was Christ's prophetic office foretold under the Old Testament? Yes. The Lord thy God will raise up unto thee, from the midst of thee, a prophet like unto me, Deut. xviii. 15. Was Moses then a great prophet? Yes. There arose not a prophet since in Israel like unto Moses, Deut. xxxiv. 10. Was Christ like unto Moses raised up from amongst his brethren? Yes. For he was taken from among men, Heb. v. 1. Was he like Moses in meekness? Yes. Learn of me, for I am meek, Matt. xi. 29. And in faithfulness? Yes. All things that I have heard of the Father, I have made known unto you, John xv. 15. Did he like Moses confirm his doctrine by miracles? Yes. The works that I do, bear witness of me, John v. 36. But was he greater than Moses? Yes. For Moses was faithful as a servant, but Christ as a Son, Heb. iii. 5.

§ Did Christ as a prophet foretell future events? Yes. The testimony of Jesus is the spirit of prophecy, Rev. xix. 10. Did he open the way of salvation by himself? Yes. Grace and truth came

by Jesus Christ, John i. 17. Did he make a fuller discovery of a future state than had been made before? Yes. Life and immortality are brought to light by the gospel, 2 Tim. i. 10. Did he reveal the whole will of God? Yes. I have given them the words which thou gavest unto me, John xvii. 8.

§ Was Christ a divine teacher? Yes. We know that thou art a teacher come from God, John iii. 2. Was he a plain teacher? Yes. Now speakest thou plainly, John xvi. 29. Was he a prudent teacher? Yes. He taught them as they were able to bear, Mark iv. 33. Was he an affectionate teacher? Yes. They wondered at the gracious words that proceed out of his mouth, Luke iv. 22. Was he a powerful teacher? Yes. He taught them as one having authority, Matt. vii. 20. Was he an eloquent teacher? Yes. He had the tongue of the learned, Isa. l. 4. But was his success in teaching equal to his qualifications for it? No. All day long I have stretched forth my hands to a disobedient and gainsaying people, Rom. x. 21.

§ Did Christ execute the office of a prophet before his incarnation? Yes. For he went and preached to the spirits in prison, 1 Pet. iii. 19. Did he execute this office whilst upon earth? Yes. Jesus went about teaching in their synagogues, Matt. iv. 23. And doth he execute it in heaven? Yes. He speaketh from heaven, Heb. xii. 25. Doth Christ reveal the will of God objectively by his word?

Yes. These things are written that ye might believe, John xx. 31. And subjectively by his Spirit?

Yes. When the spirit of truth is come, he will guide you into all truth, John xvi. 13. And is the latter as well as the former necessary to our salvation? **Yes.** For if any man have not the Spirit of Christ he is none of his, Rom. viii. 9.

§ Should we learn of this teacher? **Yes.** Hear ye him, Matt. xvii. 5. And is it at our peril if we do not? **Yes.** Every soul that will not hear that Prophet shall be destroyed from among the people, Acts iii. 23.

Q. 28. How doth Christ execute the office of a priest?

A. Christ executeth the office of a priest in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us.

§ Is Christ a priest? **Yes.** After the similitude of Melchisedeck there ariseth another priest, Heb. vii. 15. Is he an high priest? **Yes.** Having an High Priest over the house of God, Heb. x. 21. Is he a great high-priest? **Yes.** We have a great High Priest, Heb. iv. 14. Is he so in his person? **Yes.** For he is made higher than the heavens, Heb. vii. 26. Is he so on account of the great trust reposed in him? **Yes.** For he is an High Priest of good things to come by a greater and more perfect tabernacle, Heb. ix. 11. And on account of the

great solemnity of his instalment? Yes. It was by an oath, Heb. vii. 20. And in respect to the continuance of his office? Yes. The Lord sware, and will not repent, thou art a Priest for ever after the order of Melchisedeck, Heb. vii. 21.

§ Doth the priesthood of Christ suppose man's guilt? Yes. For if one died for all, then were all dead, 2 Cor. v. 14. And man's impotency? Yes. There were none to make up the hedge or stand in the gap, Ezek. xxii. 30. Doth it imply Christ's deity? Yes. We have a great High Priest, Jesus the Son of God, Heb. iv. 14. And his humanity? Yes. For he that sanctifieth and they that are sanctified are both of one, Heb. ii. 11. Doth it also imply the Father's designation? Yes. No man taketh this honour to himself, but he who is called of God as was Aaron, Heb. v. 4.

§ Did Christ as a priest make satisfaction for the sins of his people? Yes. He made reconciliation for iniquity, Dan. ix. 24. Did he do this by sacrifice? Yes. For without shedding of blood there is no remission, Heb. ix. 22. And by the sacrifice of himself? Yes. He hath put away sin by the sacrifice of himself, Heb. ix. 26. Was it necessary that this sacrifice should be offered? Yes. For it was necessary that the patterns of things in the heavens should be purified by these, but the heavenly things themselves, with better sacrifices than these, Heb. ix. 23. But is it necessary that it should be

repeated? No. For this man after he had offered one sacrifice for sins, for ever sat down at the right hand of God, Heb. x. 12.

§ Was the oblation of Christ a voluntary one? Yes. No man taketh my life from me, but I lay it down of myself, John x. 18. And was it a precious one? Yes. For the redemption of the soul is precious, Psa. xlix. 8. And was it complete and satisfactory? Yes. He gave himself for us an offering and a sacrifice to God for a sweet smelling savour, Eph. v. 2.

§ Doth Christ as a priest make intercession? Yes. If any man sin, we have an Advocate with the Father, 1 John ii. 1. Is he an able Advocate? Yes. The Lord hath laid help upon one that is mighty, Psa. lxxxix. 19. Is he a wise and skilful Advocate? Yes. He is of a quick understanding in the fear of the Lord, Isa. xi. 3. Is he a righteous Advocate? Yes. He is Jesus Christ the righteous, 1 John ii. 1. Is he a kind and affectionate Advocate? Yes. He is a merciful and faithful High Priest, Heb. ii. 17. Is he a constant Advocate? Yes. He ever lives to make intercession for us, Heb. vii. 25. Is he a successful Advocate? Yes. I know that thou hearest me always, John xi. 42. And is he the only Advocate? Yes. There is but one Mediator between God and man, 1 Tim. ii. 5.

§ Is the advocateship of Christ confined to those for whom he died? Yes. I pray not for the world,

John xvii. 9. And doth it extend to every individual of those? Yes. I have prayed for thee that thy faith fail not, Luke xxii. 32. Should this encourage prayer? Yes. Let us come boldly to the throne of grace, Heb. iv. 16. And does it afford matter of joy in every condition of life? Yes. These things I speak that they might have my joy fulfilled in themselves, John xvii. 13.

Q. 29. How doth Christ execute the office of a king?

A. Christ executeth the office of a King, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

§ Is Christ a King? Yes. There is another King, one Jesus, Acts xvii. 7. Doth Christ execute the kingly office? Yes. The government shall be upon his shoulder, Isa. ix. 6. And is he duly qualified so to do? Yes. He is the Lamb with seven horns, and seven eyes, Rev. v. 6. Is he King as Mediator? Yes. He hath authority to execute judgment, because he is the Son of Man, John v. 27. And is his mediatorial government founded upon the performance of his mediatorial engagements? Yes. Because he humbled himself and became obedient unto death, even the death of the cross, therefore God hath highly exalted him, Phil. ii. 8.

§ Is Christ a powerful king? Yes. All power is given to him both in heaven and earth, Matt. xxviii. 18. Is he a merciful king? Yes. He is meek and

having salvation, Zech. ix. 9, Matt. xxi. 5. Is he a universal king? Yes. He is Governor among the nations, Psa. xxii. 28. Is he a righteous king? Yes. A king shall reign in righteousness, Isa. xxxii. 1. And is he a rightful one? Yes. Unto him was given dominion and glory and a kingdom, Dan. vii. 14. Should we then submit to his authority? Yes. Take my yoke upon you, Matt. xi. 29.

§ Is Christ in an especial manner the King of saints? Yes. Just and true are thy ways, thou King of saints, Rev. xv. 3. Are such naturally the subjects of another kingdom? Yes. Other Lords besides thee have had the dominion over us, Isa. xxvi. 13. But are they in due time rescued and delivered? Yes. Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered, Isa. xlix. 25. And doth Christ govern those whom he hath thus subdued? Yes. For out of thee shall come a governor that shall rule my people Israel, Matt. ii. 6.

§ Is Christ king over the church? Yes. Is not the Lord in Zion, is not the King in her, Jer. viii. 19. Doth he enact laws there? Yes. Teaching them to observe all things whatsoever I have commanded you, Matt. xxviii. 20. Doth he commission officers? Yes. He gave some apostles and some prophets, Eph. iv. 11. And does he resent the introduction of any thing without his authority? Yes. In their setting their threshold by my threshold, and

their post by my post, they have defiled my holy name, Ezek. xliii. 8.

§ Doth Christ as a King preserve his subjects? Yes. We are preserved in Christ Jesus, Jude, ver. 1. And protect them? Yes. As birds flying so he defends Jerusalem, Isa. xxxi. 5. And punish their faults? Yes. Whom he loveth he chasteneth, Heb. xii. 6. And reward their faithful services? Yes. His reward is with him, Rev. xxii. 12.

§ Doth Christ exercise his kingly power in restraining his enemies? Yes. I will put my hook in thy nose, and my bridle in thy lips, Isa. xxxvii. 20. And in subduing them? Yes. He hath spoiled principalities and powers, Col. ii. 15. And in destroying them? Yes. He will break them with a rod of iron, and dash them in pieces like a potter's vessel, Psa. ii. 9. Will the conquest of the saints' enemies be gradual? Yes. I will drive them out by little and little, Exod. xxiii. 30. But will it be total? Yes. For he must reign till he hath put all enemies under his feet, 1 Cor. xv. 25.

Q. 30. Wherein did Christ's humiliation consist?

A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God and the cursed death of the cross, in being buried and continuing under the power of death for a time.

§ Did Christ humble himself? Yes. He made

himself of no reputation, Phil. ii. 7. And was it requisite that he should do so? Yes. For thus it was written and thus it behoved Christ to suffer, Luke xxiv. 46. Did he humble himself in his birth? Yes. He took upon him the form of a servant, Phil. ii. 7. Was he born of a poor stock? Yes. He was a root out of a dry ground, Isa. liii. 2. And in a poor place? Yes. Bethlehem was little among the thousands of Judah, Micah v. 2. Was he poorly provided for? Yes. She brought forth her first born, and wrapped him in swaddling clothes and laid him in a manger, Luke ii. 7. Was this widely different from his former estate? Yes. For he was rich, though for our sakes he became poor, 2 Cor. viii. 9.

§ Was Christ made under the law? Yes. He was made of a woman, made under the law, Gal. iv. 4. Was he circumcised? Yes. He was circumcised the eighth day, Luke ii. 21. Was he thereby obliged to keep the whole law? Yes. For I testify again to every man that is circumcised, that he is a debtor to do the whole law, Gal. v. 3. And did he actually keep it? Yes. Which of you convinceth me of sin? John viii. 46. Did he observe the ceremonial as well as the moral law? Yes. Then went he up also unto the feast, John vii. 10. And did he not only obey the precepts of the law, but bear the penalties of it? Yes. He was made a curse for us, Gal. iii. 13.

§ Did Christ undergo the miseries of this life? Yes. He was a man of sorrows, Isa. liii. 3. Were

his temptations a trouble to him? Yes. He suffered, being tempted, Heb. ii. 18. And his little success? Yes. He was grieved for the hardness of their hearts, Mark iii. 5. And the sorrows of his friends? Yes. For when he saw Mary weeping, he groaned in spirit and was troubled, John xi. 33. And the contradictions of his enemies? Yes. He endured the contradictions of sinners against himself. Heb. xii. 2. Was his doctrine opposed? Yes. They said he deceiveth the people, John vii. 12. Were his miracles slandered? Yes. He casteth out devils by Belzebub the prince of devils, Matt. xii. 24. And were his best actions misrepresented? Yes. Behold a gluttonous man a wine bibber, a friend of publicans and sinners, Luke vii. 54.

§ Was Christ unknown to the world? Yes. Whom none of the princes of the world knew, 1 Cor. ii. 8. Was he despised? Yes. He was despised and rejected of men. Isa. liii. 3. Was he reproached? Yes. He was a reproach of men, Psa. xxii. 6. Was he persecuted? Yes. The Jews took up stones to stone him, John x. 31. Had he any fixed abode? No. The son of man hath not where to lay his head, Luke ix. 58. Had he any certain maintenance? No. For he was hungry and had nothing to eat, Mark xi. 12. Were his countrymen unkind? Yes. He came to his own and his own received him not, John i. 11. Did many of his friends prove false? Yes. Many of his disciples went back and walked no more with

him, John vi. 66. And were those on whom he bestowed favours unthankful? Yes. Were there not ten cleansed, but where are the nine, Luke xvii. 17.

§ Was Christ's death another instance of his humiliation? Yes. He humbled himself and became obedient unto death, Phil. ii. 8. Was his death a painful one? Yes. It was the death of the cross, *ibid.* Was it a shameful one? Yes. For he endured the cross, despising the shame, Heb. xii. 2. Was it a cursed one? Yes. For cursed is every one that hangeth on a tree, Gal. iii. 14. Did he suffer in his body? Yes. For we are sanctified through the offering of the body of Jesus Christ once for all, Heb. x. 10. Did he suffer in his feeling? Yes. They pierced his hands and his feet, Psa. xxii. 16. And in his taste? Yes. They gave him vinegar mingled with gall, Matt. xxvii. 34. And in his sight? Yes. They wagged their heads at him, Matt. xxvii. 39. And in his hearing? Yes. They that passed by reviled him, *ibid.* And in his smelling? Yes. They brought him to Golgotha, that is to say, the place of a skull, Matt. xxvii. 33. Did he also suffer in his soul? Yes. Now is my soul troubled, John xii. 27. And was this the sorest of all his sufferings? Yes. He was in an agony, Luke xxii. 44.

§ Did Christ suffer from the Father? Yes. He was smitten of God, Isa. liii. 4. And from Satan? Yes. Thou shalt bruise his heel, Gen. iii. 15. And from men? Yes. This is your hour and the power

of darkness, Luke xxii. 53. Was he betrayed by one disciple? Yes. The devil put it into the heart of Judas Iscariot to betray him, John xiii. 2. And forsaken by the rest? Yes. All his disciples forsook him and fled, Matt. xxvi. 56. Was he falsely accused? Yes. They sought false witness against him, Matt. xxvi. 59. And unjustly condemned? Yes. For Pilate said, I find no fault in him, Luke xxiii. 4. And inhumanly executed? Yes. For he was scourged, crowned with thorns, and made to bear his own cross, Matt. xxvii. 26, 29. John xix. 17.

§ Did Christ die to display the justice and holiness of God? Yes. To declare his righteousness that he might be just, Rom. iii. 26. And to represent the great evil and malignity of sin? Yes. For sin he condemned sin in the flesh, Rom. viii. 3. And to set us an example of patience and resignation to the divine will? Yes. For as much as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind, 1 Pet. iv. 1. And to glorify that law which man hath broken? Yes. He hath magnified the law and made it honourable, Isa. xlii. 21. And to destroy Satan? Yes. That through death he might destroy him that had the power of death, even the devil, Heb. ii. 14. And to break the power of sin? Yes. Our old man is crucified with Christ, that the body of sin might be destroyed, Rom. vi. 6. And to bring in a justifying righteousness? Yes. By his knowledge shall my righteous servant justify many,

for he shall bear their iniquities, Isa. liii. 11. And to procure us a title to heaven? Yes. For the saints shall reign in life by one, Christ Jesus, Rom. v. 17. Was it for the elect that Christ thus suffered and died? Yes. For he loved the church and gave himself for it, Eph. v. 25.

§ Was Christ buried? Yes. And that he was buried, 1 Cor. xv. 4. Was he buried at another's expense? Yes. And when Joseph had taken the body he wrapped it in a clean linen cloth, and laid it in his own tomb, Matt. xxvii. 59, 60. Did he continue under the power of death for a time? Yes. So shall the Son of man be three days and three nights in the heart of the earth, Matt. xii. 40. And was this a part of Christ's humiliation? Yes. 'Thou hast brought me into the dust of death, Psa. xxii. 15.

§ Should the sufferings of Christ make sinners tremble? Yes. If they do these things in a green tree, what shall be done in the dry? Luke xxiii. 31. And the saints rejoice? Yes. God forbid that I should glory, save in the cross of our Lord Jesus Christ, Gal. vi. 14.

Q. 31. Wherein consisteth Christ's exaltation?

A. Christ's exaltation consisteth in his rising again from the dead, on the third day, in ascending up into heaven, in sitting at the right hand of God, and in coming to judge the world at the last day.

§ Was Christ's resurrection the first step to his exaltation? Yes. He was buried and rose again, 1

Cor. xv. 4. Was it foretold that Christ would rise? Yes. Thou wilt not suffer thy Holy One to see corruption, Psa. xvi. 10. Was it necessary that he should rise? Yes. He loosed the pains of death, because it was not possible that he should be holden by it, Acts ii. 24. Is it certain that he did rise? Yes. He showed himself alive by many infallible proofs, Acts i. 3. Have we the testimony of Christ's apostles for this? Yes. Whereof we are witnesses, Acts iii. 15. And of his enemies? Yes. Some of the watch showed unto the chief priests all things that were done, Matt. xxviii. 11. And of the angels? Yes. He is not here, he is risen, Matt. xxviii. 6. And of himself? Yes. I am he that liveth and was dead, and behold I am alive for evermore, Rev. i. 18. Was he seen after his resurrection? Yes. He was seen of Cephas, then of the twelve: after that he was seen of above five hundred brethren at once, 1 Cor. xv. 5. May it then be depended upon as matter of fact? Yes. For in the mouth of two or three witnesses every word shall be established, Matt. xviii. 16.

§ Did Christ rise by his own power? Yes. Destroy this temple, and in three days I will raise it up again, John ii. 19. And at the precise time? Yes. God raised him up on the third day, Acts xiii. 40. And with great majesty? Yes. Behold the angel of the Lord descended from heaven and came and rolled back the stone from the door, Matt. xxviii. 2,

3. Did he rise with the same body in which he was crucified? Yes. Behold my hands and my feet, Luke xxiv. 39. Did he rise as a public person? Yes. As the first fruits of them that slept, 1 Cor. xv. 20. And did he rise to die no more? Yes. Death hath no more dominion over him, Rom. vi. 9.

§ Did Christ stay some time upon earth after his resurrection? Yes. He was seen of them forty days, Acts i. 3. Did he improve this time for the instruction of his disciples? Yes. He gave commandments unto the apostles whom he had chosen, Acts i. 2. And after that was he received up into heaven? Yes. He ascended far up above all heavens, Eph. iv. 10. Did he ascend for the good of the church? Yes. That he might fill all things, *ibid.* And for his own glory? Yes. Ought not Christ to have suffered these things, and to enter into his glory? Luke xxiv. 26.

§ Did Christ ascend in public view? Yes. Whilst they beheld he was taken up, Acts i. 19. And in a cloud? Yes. A cloud received him out of their sight, Acts i. 9. Did he ascend with great pomp? Yes. He was attended with the chariots of God, even thousands of angels, Psa. lxxviii. 17. Did he depart with a blessing in his mouth? Yes. It came to pass while he blessed them he was parted from them, Luke xxiv. 51. And did he meet with a welcome whither he went? Yes. He came to the Ancient of Days, and they brought him near before him, Dan. vii. 13.

§ Doth Christ sit at the right hand of God? Yes. He is set on the right hand of the throne of the Majesty in the heavens, Heb. viii. 1. And hath he a right to sit there? Yes. For the Lord said unto him, Sit thou at my right hand, Psa. cx. 1. Doth Christ's sitting at God's right hand denote the completion of his work? Yes. When he had once offered one sacrifice for sins, he sat down on the right hand of God, Heb. x. 12. Does it imply dignity and honour? Yes. To which of the angels said he at any time, Sit thou on my right hand? Heb. i. 13. And authority and power? Yes. He sits at the right hand of power, Matt. xxvi. 64. And safety and security? Yes. Thy right hand shall save me, Psa. cxxxviii. 7. And joy and satisfaction? Yes. For at God's right hand are pleasures for evermore, Psa. xvi. 11. Doth it also imply the continuance of this his state? Yes. For he shall reign over the house of Jacob for ever, Luke i. 33. Should this be a motive to us to have our hearts in heaven? Yes. Seek those things which are above, where Christ sitteth at the right hand of God, Col. iii. 1.

§ Will Christ come again? Yes. The same Jesus, who is now taken up from you into heaven, shall so come, Acts i. 11. Will he come quickly? Yes. Yet a little while and he who shall come will come and will not tarry, Heb. x. 37. Will he come suddenly? Yes. For the day of the Lord cometh

as a thief in the night, 1 Thess. v. 2. Will he come publicly? Yes. Every eye shall see him, Rev. i. 7. Will his coming be glorious and magnificent? Yes. 'Tis the glorious appearance of the great God and our Saviour Jesus Christ, Titus ii. 13. Should the saints then long for and desire his coming? Yes. Looking for and hasting to the day of the Lord, 2 Peter iii. 12.

§ Will Christ come as a judge? Yes. He shall judge the quick and the dead at his appearing, 2 Tim. iv. 1. Is he an able and understanding judge? Yes. He shall not judge after the sight of the eyes, Isa. xi. 3. Is he a righteous and impartial judge? Yes. He loveth righteousness and hateth wickedness, Psa. xiv. 7. Will he be to the wicked a terrible judge? Yes. He will come in flaming fire, taking vengeance on them that know not God, 2 Thes. i. 8. Will he be a peremptory and inflexible judge? Yes. He will not alter the thing that is gone out of his lips, Psa. lxxxix. 34. Is the time of judgment known? No. Of that day and hour knoweth no man, Mark xiii. 32. But is it fixed and determined? Yes. For God hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained, Acts xvii. 31. Will that be a joyous day to the saints? Yes. For he will then be glorified in his saints, and admired by all them that believe, 2 Thes. i. 10.

Q. 32. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his holy Spirit.

§ Is there a redemption wrought out for the people of God? Yes. He sent redemption unto his people, *Psa. cxi. 9.* Is Christ the author of this redemption? Yes. He obtained eternal redemption for us, *Heb. ix. 12.* Is his blood the price of it? Yes. We are redeemed with the precious blood of Christ, *1 Pet. i. 18, 19.* Do many expect redemption in another way? Yes. Because I am innocent, surely his anger shall turn from me, *Jer. ii. 35.* But is this the only way? Yes. For other foundation can no man lay, than that which is laid, which is Jesus Christ, *1 Cor. iii. 11.*

§ Do all partake of the redemption purchased by Christ? No. Some have neither part nor lot in this matter, *Acts viii. 21.* Do all partake of it who pretend to it? No. Thou hast a name that thou livest and art dead, *Rev. iii. 1.* Do all believers partake of it? Yes. We are made partakers of Christ, *Heb. iii. 14.* Do such receive the Redeemer? Yes. To as many as received him, gave he power to become the sons of God, *John i. 12.* Do they receive him in all his offices? Yes. Ye have received Christ Jesus the Lord, *Col. ii. 6.* And do any receive this of themselves? No. For a man can receive nothing, except it be given him from above, *John iii. 27.*

§ Is it necessary that redemption be applied to us? Yes. Who of God is made unto us redemption, 1 Cor. i. 30. Is this a great and effectual work? Yes. For there is an exceeding greatness of power manifested to us-ward who believe, Eph. i. 19. Is it a work within us? Yes. 'Tis Christ in us, the hope of glory, Col. i. 27. Is it the work of the pi rit? Yes. 'Tis the Spirit that quickens, John vi. 63. Is it wrought only upon the elect? Yes. The election hath obtained it, Rom. xi. 7. And shall all those be partakers of this redemption to whom it is effectually applied? Yes. He that believeth on the Son hath everlasting life, John iii. 36.

Q. 33. How doth the Spirit apply to us the redemption purchased by Christ?

A. The spirit applieth to us the redemption purchased by Christ by working faith in us, and thereby uniting us to Christ in our effectual calling.

§ Is the application of redemption limited by the purpose of God? Yes. It shall be given to them for whom it is prepared of my Father, Matt. xx. 23. And by the purchase of Christ? Yes. Ye believe not because ye are not of my sheep, John x. 26. And by the operations of the Spirit? Yes. For we are saved by the washing of regeneration, and the renewing of the Holy Ghost, Titus iii. 5.

§ Is faith necessary in order to our participation of the blessings of redemption? Yes. He that be-

lieveth not is condemned already, John iii. 18. Is it the great thing necessary? Yes. Only believe, all things are possible to him that believeth, Mark v. 36. and ix. 23. Is it therefore bestowed upon all God's redeemed ones? Yes. They have all obtained like precious faith, 2 Pet. i. 1. Is the same measure of faith bestowed upon every one? No. For unto every one of us is given grace according to the measure of the gift of Christ, Eph. iv. 7. But does weak faith interest in gospel privileges as well as strong? Yes. For the righteousness of God is unto all, and upon all them that believe, and there is no difference, Rom. iii. 22.

§ Are all true believers united to Christ? Yes. I in them, and thou in me, that they may be made perfect in one, John xvii. 23. Are the souls of believers united to Christ? Yes. He that is joined to the Lord is one spirit, 1 Cor. vi. 17. And their bodies? Yes. Know ye not that your bodies are the members of Christ? 1 Cor. vi. 15. Is this a vital union? Yes. Because I live, ye shall live also, John xiv. 19. Is it a lasting and indissolvable union? Yes. I will betroth thee to me for ever, Hos. ii. 19. But is it an inexplicable and mysterious one? Yes. This is a great mystery, Eph. v. 32.

§ Are we vitally united to Christ by the Spirit? Yes. We are an habitation of God through the Spirit, Eph. ii. 22. And that in our effectual calling? Yes. We are called into the fellowship of his Son

Jesus Christ, 1 Cor. i. 9. But is there an union prior to our effectual calling? Yes. For we read of the grace given us in Christ before the world began, 2 Tim. i. 9.

§ Are all the saints effectually called? Yes. They are preserved and called, Jude ver. 1. Is God the author of this call! Yes. He hath called us out of darkness into his marvellous light, 1 Peter ii. 9. Is grace the motive of it? Yes. It pleased God who called me by his grace, Gal. i. 15. Is the gospel the means of it? Yes. Whereunto he called you by our gospel, 2 Thes. ii. 14. Is glory the end of it? Yes. Who hath called you to his kingdom and glory, 1 Thes. ii. 12. Should we then examine our title to this privilege? Yes. Make your calling and election sure, 2 Peter i. 10. And endeavour to improve it? Yes. Walk worthy of the vocation wherewith ye are called, Eph. iv. 1.

Q. 34. What is effectual calling?

A. Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ freely offered to us in the gospel.

§ Is there an outward call given to all men? Yes. Unto you, O men, I call, Prov. viii. 4. Does God call by his works of creation? Yes. For there is no speech nor language where their voice is not

heard, Psal. xix. 8. And by his works of providence? Yes. The Lord's voice crieth into the city, Micah vi. 9. And by his word? Yes. He sent forth his servants to call them that were bidden, Matt. xxii. 3. And by the common motions of his Spirit? Yes. My Spirit shall not always strive with man, Gen. vi. 3. But is this call always effectual? No. They would not come, Matt. xxii. 3.

§ Are the special calls of the Spirit the fruits of electing love? Yes. Whom he predestinated, them he also called, Rom. viii. 30. Are they attended with the mighty power of God? Yes. Our gospel came not unto you in word only, but also in power, 1 Thes. i. 5. And yet suitable to the nature of man? Yes. I drew them with the cords of a man, Hos. xi. 4. And are they always effectual? Yes. They shall come, John vi. 27.

§ Are all that are effectually called convinced of sin? Yes. When the commandment came, sin revived, Rom. vii. 9. Are they convinced of sin in the heart? Yes. They shall know every man the plague of his own heart, 1 Kings viii. 38. And of sin in the life? Yes. Thou makest me to possess the iniquities of my youth, Job xiii. 26. Are they especially convinced of gross and leading sins? Yes. Who was before a persecutor, 1 Tim. i. 13. Do they see sin in the glass of the law? Yes. For by the law is the knowledge of sin, Rom. iii. 20. And in the glass of the divine perfections? Yes. Now

mine eye seeth thee, I abhor myself, Job xlii. 5. And in the glass of Christ's sufferings? Yes. They shall look upon me whom they have pierced, and mourn, Zech. xii. 10. Do they see sin to be exceeding sinful? Yes. Know therefore and see that it is an evil thing, Jer. ii. 19. And exceeding hateful? Yes. I hate every false way, Psa. cxix. 104. And exceeding hurtful? Yes. I find more bitter than death the woman whose heart is snares and nets, Eccles. vii. 26. And is such a conviction the fruit of the Spirit? Yes. For when he is come he will reprove the world of sin, John xvi. 8.

§ Are all such convinced of their misery? Yes. Wo is me, for I am undone, Isa. vi. 5. And of the equity of God's judgments? Yes. O Lord, righteousness belongeth unto thee, Dan. ix. 7. And of their helplessness in themselves? Yes. We cannot stand before thee because of this, Ezra ix. 15. Will such a conviction produce horror? Yes. The jailer came trembling, Acts xvi. 29. And shame? Yes. We lie down in our shame, Jer. iii. 25. And humble silence? Yes. He putteth his mouth in the dust, Lam. iii. 29. And earnest inquiry? Yes. Lord, what wilt thou have me to do? Acts ix. 6.

§ Is such a conviction necessary? Yes. For the whole need not a physician, Matt. ix. 12. But is it all that is necessary? No. For he has torn, and he will heal us, Hosea vi. 1. Does the same Spirit then that has begun the work carry it on? Yes. For he

will perfect that which concerneth us, Psa. cxxxviii. 8. Doth he enlighten our minds? Yes. He shines into our hearts, 2 Cor. iv. 6. Doth he particularly enlighten them into the knowledge of Christ? Yes. He gives the light of the knowledge of the glory of God in the face of Jesus Christ, *ibid.* And of the things of Christ? Yes. He shall take of mine and show it unto you, John xvi. 15.

§ Is that knowledge which the Spirit affords inward and experimental? Yes. Wisdom entereth into the heart, Prov. ii. 10. Is it attended with the greatest certainty? Yes. We believe and are sure that thou art Christ the Son of the living God, John vi. 69. Is it an operative and effectual knowledge? Yes. It bringeth forth fruit, Col. i. 6. Is it an abiding knowledge? Yes. The anointing which you have received of him abideth in you, 1 John ii. 27. Should it therefore be earnestly coveted and sought after? Yes. I count all things but loss for the excellency of the knowledge of Christ Jesus our Lord, Phil. iii. 8.

§ Is this illumination of the understanding attended with a determination of the will? Yes. He shall make ready a people prepared for the Lord, Luke i. 17. Is the perverse will rendered pliable? Yes. I will take the stony heart out of their flesh, and will give them an heart of flesh, Ezek. xi. 19. And the rebellious will obedient? Yes. Every thought is brought into captivity to the obedience of Christ, 2

Cor. x. 5. And is this also the work of God? Yes. it is he that worketh in us to will, Phil. ii. 13.

§ Doth the soul thus awakened and enlightened venture itself upon Christ? Yes. Every man that hath heard and learned of the Father, cometh unto me, John vi. 45. And that immediately? Yes. Christ said follow me; and he rose and followed him, Matt. ix. 9. And resolutely? Yes. Though he slay me, yet will I trust in him, Job xiii. 15. Is Christ proposed in the word as an able Saviour? Yes. He is able to save to the uttermost, all that come unto God through him, Heb. vii. 25. And as a willing Saviour? Yes. This man receiveth sinners, Luke xv. 2. And do the actions of faith in the soul answer to the discoveries made of Christ in the word? Yes. So we preach, and so ye believed, 1 Cor. xv. 11.

§ Is the whole work of grace in conversion represented by a call? Yes. Called to be saints, 1 Cor. i. 2. Is this a secret call? Yes. The kingdom of God cometh not with observation, Luke xvii. 20. And a mysterious one? Yes. For we know not what is the way of the Spirit, Eccles. xi. 5. And a personal one? Yes. I have called thee by thy name, Isa. xliii. 1. And a free and gracious one? Yes. Of his own will begat he us, James i. 18. Should God therefore have the glory of it? Yes. Not unto us, not unto us, but unto thy name, give glory, for thy mercy, and for thy truth's sake, Psa. cxv. 1.

Q. 35. What benefits do they that are effectually called, partake in this life?

A. They that are effectually called, do in this life, partake of justification, adoption, and sanctification, and the several benefits which in this life do either accompany or flow from them.

§ Is effectual calling of great advantage? Yes. Godliness is profitable unto all things, 1 Tim. iv. 8. Is it of immediate advantage? Yes. If ye be willing and obedient ye shall eat the good of the land, Isa. i. 19. And of eternal advantage? Yes. For it hath the promise not only of the life that now is, but of that which is to come, 1 Tim. iv. 8. Doth it bring into a state of grace? Yes. Such are not under the law, but under grace, Rom. vi. 15. And into a state of comfort? Yes. We who have believed do enter into rest, Heb. iv. 3. And into a state of holiness? Yes. God hath not called us to uncleanness, but to holiness, 1 Thes. iv. 7. And is it an earnest of everlasting glory? Yes. For God will give grace and glory, and no good thing will he withhold from those who walk uprightly, Psa. lxxxiv. 11.

§ Are those who are effectually called justified? Yes. Whom he called, them he also justified, Rom. viii. 30. Is this a great privilege? Yes. Blessed is the man to whom the Lord imputeth not iniquity, Psa. xxxii. 2. Is it the certain and enduring privilege of all the saints? Yes. There is no condem-

nation to them that are in Christ Jesus, Rom. viii. 1. And are all others excluded? Yes. They are in the gall of bitterness and in the bond of iniquity, Acts viii. 23.

§ Are all those that are effectually called adopted? Yes. Ye are all the children of God by faith in Jesus Christ, Gal. iii. 26. Is this a great instance of love in God? Yes. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God, 1 John iii. 1. And a great blessing to men? Yes. For if children, then heirs, Rom. viii. 17. Are such also sanctified? Yes. They are sanctified in Christ Jesus, 1 Cor. i. 2. And without this would their happiness be incomplete? Yes. For without holiness none shall see the Lord, Heb. xii. 14.

§ Have those who are effectually called a title to all other covenant blessings? Yes. All things are yours, 1 Cor. iii. 22. And may they take the comfort of them? Yes. As having nothing and yet possessing all things, 2 Cor. vi. 10. And is this their case without exception? Yes. For the same Lord over all is rich unto all that call upon him, Rom. x. 12.

Q. 36. What is justification?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ, imputed to us, and received by faith alone.

§ Is justification an act of God? Yes. It is God

that justifieth, Rom. viii. 33. And of his free grace? Yes. Being justified by his grace, we are made heirs, Tit. iii. 7. Doth this grace set aside all merit in the creature? Yes. For if by grace, then it is no more of works, Rom. xi. 6. But does it set aside all merit in Christ? No. For we are justified freely by his grace, through the redemption that is in Jesus Christ, Rom. iii. 24.

§ Does justification include in it the forgiveness of sins? Yes. We have redemption through his blood, the forgiveness of sins, Eph. i. 7. Is remission of sins an act of power? Yes. The Son of Man hath power on earth to forgive sin, Matt. ix. 6. And of grace? Yes. I will be merciful to their unrighteousness, Heb. viii. 12. And of justice? Yes. If we confess our sins, he is faithful and just to forgive us our sins, 1 John i. 9. Does God forgive sin as a Father? Yes. I will spare them as a man spareth his son that serveth him, Mal. iii. 17. And as a sovereign? Yes. Who is a God like unto thee, that pardoneth iniquity? Micah vii. 18. Doth he pardon many sins? Yes. Her sins which are many are all forgiven, Luke vii. 47. And great sins? Yes. Though your sins have been as scarlet they shall be as white as snow, Isa. i. 18. But doth every sin need a pardon? Yes. For if he will contend with us, we cannot answer him one of a thousand, Job ix. 3.

§ Doth justification include in it the acceptance of

our persons? Yes. He hath made us accepted in the Beloved, Ephes. i. 6. And of our services? Yes. God had respect to Abel and to his offering, Gen. iv. 4. Doth God look upon justified ones with complacency? Yes. His countenance doth behold the upright, Psal. xi. 7. And speak of them with approbation? Yes. Thou art all fair, my love, there is no spot in thee, Cant. iv. 7. And treat them with intimacy and endearment? Yes. The secret of the Lord is with them that fear him, and he will show them his covenant, Psal. xxv. 14.

§ Were the ceremonial sacrifices insufficient for man's justification? Yes. For they could not take away sin, Heb. x. 14. And are moral duties as insufficient now? Yes. For by the works of the law shall no flesh be justified, Gal. ii. 16. Are duties after faith as insufficient as those before? Yes. For all our righteousnesses are as filthy rags, Isa. lxiv. 6. Is therefore an attempt to be justified in this way a glaring instance of folly and ignorance? Yes. For they being ignorant of God's righteousness go about to establish a righteousness of their own, Rom. x. 3. And will it issue in utter ruin and destruction? Yes. This shall ye have of mine hand, ye shall lie down in sorrow, Isa. l. 11.

§ Are we justified only for the righteousness of Christ? Yes. Not having my own righteousness which is of the law, but that which is through the faith of Christ, Phil. iii. 9. Did Christ perform what

the law required? Yes. There was no guile found in his mouth, 1 Pet. ii. 22. And is this a part of our justifying righteousness? Yes. By the obedience of one many are made righteous, Rom. v. 19. Did he suffer what the law threatened? Yes. For he was bruised for our iniquities, Isa. liii. 5. And is this the other part of it? Yes. Thou wast slain and hast redeemed us to God by thy blood, Rev. v. 9. Is this righteousness satisfactory to God? Yes. The Lord is well pleased for his righteousness' sake, Isa. xlii. 21. And sufficient for man? Yes. For grace reigns through righteousness unto eternal life by Jesus Christ our Lord, Rom. v. 21. And shall it never be abrogated? No. My righteousness shall not be abolished, Isa. li. 6.

§ Doth this righteousness become ours by imputation? Yes. David describeth the blessedness of the man to whom God imputeth righteousness without works, Rom. iv. 6. And does this imputation depend upon any act in the creature? No. For it is the gift of righteousness, Rom. v. 17. Must the righteousness of Christ be received as well as imputed? Yes. We have received the atonement, Rom. v. 11. And is faith the instrument of receiving it? Yes. God hath set forth Christ to be a propitiation through faith in his blood, Rom. iii. 25. Is justification the less of grace because it is through faith? No. Therefore it is of faith, that it might be by grace, Rom. iv. 16.

§ Doth this doctrine glorify the divine wisdom? Yes. Herein God hath abounded towards us in all wisdom and prudence, Eph. i. 8. And magnify the divine goodness? Yes. Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins, 1 John iv. 10. Doth it contribute to the comfort of afflicted consciences? Yes. For being justified by faith, we have peace with God, Rom. v. 1. And to destroy pride and vain glory? Yes. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith, Rom. iii. 27. Is it a powerful motive to holiness and practical religion? Yes. It is a doctrine according to godliness, 1 Tim. vi. 3. And an everlasting foundation for thankfulness and praise? Yes. I will greatly rejoice in the Lord, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, Isa. lxi. 10.

Q. 37. What is adoption?

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

§ Are some the sons of God by creation? Yes. All the sons of God shouted for joy, Job xxxviii. 7. And others by an external profession? Yes. Let my Son go that he may serve me, Exod. iv. 23. But are the saints so by adoption? Yes. We receive the adoption of sons, Gal. iv. 5. Is Christ the medium of our adoption? Yes. We are predestinated to the

adoption of children by Jesus Christ, Eph. i. 5. And the exemplar of it? Yes. God hath predestinated us to be conformed to the image of his Son, Rom. viii. 29. And the end of it? Yes. That he might be the first born among many brethren, Rom. viii. 29. And is grace the motive of it? Yes. It is according to the good pleasure 'of his will, to the praise of the glory of his grace, Eph. i. 5, 6.

§ Do the saints receive the nature of sons? Yes. They are made partakers of a divine nature, 2 Pet. i. 4. And the spirit of sons? Yes. Because ye are sons God hath sent forth the Spirit of his Son into your hearts, Gal. iv. 6. And the provision of sons? Yes. They will want no good thing, Ps. xxxiv. 10. And the inheritance of sons? Yes. Wherefore thou art no more a servant, but a son, and if a son then an heir of God, through Christ, Gal. iv. 7.

§ Are God's children the objects of his pity? Yes. As a father pitieth his children, so the Lord pitieth them that fear him, Ps. ciii. 13. And of his care? Yes. I have nourished and brought up children, Isa. i. 2. Are they strongly defended? Yes. His children shall have a place of refuge, Prov. xiv. 26. And honourably attended? Yes. He shall give his angels charge over thee, to keep thee in all thy ways, Ps. xci. 11. And if chastened, is it in love? Yes. Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth, Heb. xii. 6.

§ Should God's children then go to him as a Father? Yes. I will arise and go to my Father, Luke xv. 18. And reverence him as a Father? Yes. If I be a Father, where is mine honour, Mal. i. 6. And imitate him? Yes. Be ye perfect, as your heavenly Father is perfect, Matt. v. 48. And obey him? Yes. As obedient children, 1 Pet. i. 14. And submit to his chastisement? Yes. My son despise not thou the chastening of the Lord, Heb. xii. 5.

§ Have all the saints one Father? Yes. Have we not all one Father? Mal. ii. 10. Should they therefore love as brethren? Yes. Add to godliness brotherly kindness, 2 Peter i. 7. And is the neglect hereof a great sin? Yes. Why do we deal treacherously every man against his brother? Mal. ii. 10.

Q. 38. What is sanctification?

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness.

§ Are all that are justified sanctified? Yes. For Christ is made both righteousness and sanctification, 1 Cor. i. 30. Is it necessary that they should be so? Yes. For nothing that defileth shall enter into the kingdom of heaven, Rev. xxi. 27. And is it the will of God that they shall be so? Yes. This is the will of God, even your sanctification, 1 Thess. iv. 3. Is Christ's death the meritorious cause of their sanc-

tification? Yes. He gave himself for us, that he might purify us a peculiar people to himself, Titus ii. 14. And is the Spirit the efficient cause of it? Yes. 'Tis called sanctification of the Spirit, 2 Thess. ii. 13. And is the word the instrumental cause of it? Yes. Sanctify them through thy truth, thy word is truth, John xvii. 17. But is the grace of God the original source from which this blessing flows? Yes. Thy time was a time of love, then washed I thee with water, yea and I thoroughly washed away thy blood, Ezek. xvi. 8, 9.

§ Is sanctification more than an external reformation? Yes. Ye make clean the outside of the cup and of the platter, but within are full of extortion and excess, Matt. xxiii. 25. Is it more than civility and good nature? Yes. For he who had this yet lacked one thing, Mark x. 21. Is it more than conviction? Yes. For Ahab humbled himself, 1 Kings xxi. 29. Is it more than an outward profession? Yes. For some have the form of godliness who deny the power, 2 Tim. iii. 5.

§ Does sanctification imply an universal change? Yes. Old things are past away, and all things are become new, 2 Cor. v. 17. Doth it extend to the inward man? Yes. We are renewed in the spirit of our mind, Eph. iv. 23. Is the understanding enlightened? Yes. Ye were darkness, but now are ye light, Eph. v. 8. And the will subdued? Yes. Thy people shall be willing in the day of thy power,

Psa. cx. 3. And the affections spiritualized? Yes. They are set on things above, **Col. iii. 2.** Doth it also extend to the outward man? Yes. Having our bodies washed with pure water, **Heb. x. 22.**

§ Is the saint renewed after the image of God? Yes. Put on the new man, which is renewed after the image of him that created him, **Col. iii. 10.** And after the pattern of Christ? Yes. My little children of whom I travail in birth till Christ be formed in you, **Gal. iv. 19.** Doth he live in the exercise of every grace? Yes. The life that I live in the flesh I live by the faith of the Son of God, **Gal. ii. 20.** And would he be found in the practice of every duty? Yes. Fervent in spirit, serving the Lord, **Rom. xii. 11.**

§ Is sin mortified in those that are sanctified? Yes. They that are Christ's have crucified the flesh, **Gal. v. 24.** Is this a difficult work? Yes. We read of resisting unto blood striving against sin, **Heb. xii. 4.** But is it a needful work? Yes. If thy hand or thy foot offend thee, cut it off, for it is better for thee to enter into life halt or maimed, than to be cast into everlasting fire, **Matt. xviii. 8.** And can it only be performed under a divine influence? Yes. If ye through the spirit do mortify the deeds of the body, ye shall live, **Rom. viii. 13.**

§ Do those that are dead unto sin live unto righteousness? Yes. Being dead to sin we live unto righteousness, **1 Pet. ii. 24.** Is the work of sancti-

fication imperfect in the present life? Yes. Not as though I had already attained, Phil. iii. 13. But is it progressive? Yes. The path of the just is like a shining light, shining more and more, Prov. iv. 18. And will it be complete above? Yes. When that which is perfect is come, then that which is in part shall be done away, 1 Cor. xiii. 10.

Q. 39. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are assurances of God's love, peace of conscience, joy in the Holy Ghost, increase of grace and perseverance therein to the end.

§ Hath a full assurance of God's love been attained by Christians in the present life? Yes. We have known and believed the love which God hath to us, 1 John iv. 16. Is this assurance built upon the testimony of the Spirit? Yes. The Spirit itself beareth witness with our spirits that we are the children of God, Rom. viii. 16. And upon the testimony of conscience? Yes. Our rejoicing is this, the testimony of our conscience, 2 Cor. i. 12. And upon the concurrent testimony of the word? Yes. That we through patience and comfort of the scripture might have hope, Rom. xv. 4. Do all the saints attain to this assurance? No. There are some who walk trembling after the Lord, Hos. xi. 10. And

may those that have attained to it, lose it? Yes. By thy favour thou hast made my mountain to stand strong, thou hidest thy face, and I was troubled, Psa. xxx. 7.

§ Should those that want assurance wait for it? Yes. I will wait upon the Lord that hideth his face, Isa. viii. 17. And hope for it? Yes. Hope thou in God, for I shall yet praise him, Psa. xlii. 11. And labour for it? Yes. Show the same diligence unto the full assurance of hope unto the end, Heb. vi. 11. And should those who have it be thankful for it? Yes. I will joy in the God of my salvation, Hab. iii. 18. And improve it? Yes. Thy loving kindness is before mine eyes, and I have walked in the truth, Psa. xxvi. 3.

§ Is peace of conscience the privilege of the saints? Yes. My peace I give unto you, John xiv. 27. And of none but the saints? No. For there is no peace, saith my God, to the wicked, Isa. lvii. 21. Doth this peace follow upon our justification? Yes. Son, be of good cheer, thy sins be forgiven thee, Matt. ix. 2. Is it the fruit of our sanctification? Yes. 'Tis peace in believing, Rom. xv. 13. And is it the usual concomitant of a regular course of obedience? Yes. Great peace have they that love thy law, and nothing shall offend them, Psa. cxix. 165. Is this a great privilege to those who possess it? Yes. For if our hearts condemn us not, then have we confidence towards God, I

John iii. 21. Doth it preserve them in life? Yes. The peace of God shall keep your hearts and minds, Phil. iv. 7. And support them in death? Yes. The end of that man is peace, Psa. xxxvii. 37. And follow them into the other world? Yes. They shall enter into peace, Isa. lvii. 2.

§ Have the saints joy in the Holy Ghost? Yes. For believing we rejoice with joy unspeakable and full of glory, 1 Peter i. 8. Are precious promises given that they might rejoice? Yes. These things I speak that they might have my joy fulfilled in themselves, John xvii. 13. And a gospel ministry settled? Yes. Not that we have dominion over your faith, but are helpers of your joy, 2 Cor. i. 24. And comfortable prospects afforded? Yes. We rejoice in hope of the glory of God, Rom. v. 2. Is it therefore the duty of such to rejoice? Yes. Rejoice evermore, 1 Thes. v. 16. And of none but such? No. Rejoice not, O Israel, for joy, as other people, for thou hast gone a whoring from thy God, Hos. ix. 1.

§ Is it the saints' duty to grow in grace? Yes. Grow in grace, 2 Peter iii. 18. Is it their desire thus to grow? Yes. Lord, increase our faith, Luke xvii. 5. And is it certain that they shall grow? Yes. They shall grow as the vine, Hos. xiv. 7. Do the saints grow in all grace? Yes. For they grow up unto him in all things, which is the head, even Christ, Eph. iv. 15. But does this

growth more visibly appear in some graces than in others? Yes. Thus the apostle tells the Thessalonians, that their faith grew exceedingly, and their charity towards each other abounded, 2 Thes. i. 3.

§ Shall true believers persevere unto the end? Yes. They shall be holden up, for God is able to make them to stand, Rom. xiv. 4. Shall they be kept from fundamental errors? Yes. For they are established in the truth, 2 Pet. i. 12. And retain the vital principle of grace implanted in their souls? Yes. For it is that good part that shall not be taken away, Luke x. 42. And never relapse into a settled course of wickedness? No. For we are not of them that draw back unto perdition, Heb. x. 39.

§ May a profession of religion be renounced? Yes. Demas hath forsaken me, 2 Tim. iv. 10. May great gifts be lost? Yes. His arm shall be clean dried up, and his right eye be utterly darkened, Zech. xi. 17. May appearances of grace vanish? Yes. From him that hath not shall be taken away, even that which he seemeth to have, Luke viii. 18. And may real grace decline? Yes. Thou hast left thy first love, Rev. ii. 4. But may it be totally lost? No. His seed remaineth in him, 1 John iii. 9.

Q. 40. What benefits do believers receive from Christ at their death?

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory, and their bodies being still united to Christ, do rest in their graves till the resurrection.

§ Do believers die as well as others? Yes. Your fathers where are they, and the prophets do they live for ever? Zech. i. 5. Must they die as well as others? Yes. Knowing that shortly I must put off this tabernacle, 2 Pet. i. 14. Would they not live if they could? No. I would not live always, Job vii. 16. But is there a manifest difference between their death and that of others? Yes. For precious in the sight of the Lord is the death of his saints, Psa. cxvi. 15.

§ Is death an advantage to the saints? Yes. To die is gain, Phil. i. 21. Doth the soul die with the body? No. For men may kill the body, but they are not able to kill the soul, Matt. x. 28. Doth it sleep with the body? No. For it returns to God who gave it, Eccles. xii. 7. Does it immediately enter upon a separate state? Yes. For when we are absent from the body, we are present with the Lord, 2 Cor. v. 8.

§ Doth death release the saints from all their sorrows? Yes. They shall no more say, I am sick, Isa. xxxiii. 24. And free them from all their remaining corruptions? Yes. For they are without fault before the throne of God, Rev. xiv. 5. And set them at an eternal distance from all their spiritual enemies? Yes. For the accuser of the brethren is cast down, Rev. xii. 10. And put an end to all their trials and labours? Yes. They rest from their labours, Rev. xiv. 13. And introduce them

into a state of absolute perfection? Yes. For the spirits of just men are made perfect, Heb. xii. 23.

§ Do believers at death enter upon a state of perfect knowledge? Yes. For here we see through a glass darkly, but then face to face, 1 Cor. xiii. 12. And of perfect holiness? Yes. For they have washed their robes, and made them white in the blood of the Lamb, Rev. vii. 14. And of complete glory? Yes. Thou shalt guide me by thy counsel and afterward receive me to glory, Psal. lxxiii. 24. Are they received into a glorious place? Yes. For it is enlightened with the glory of God, and the Lamb is the light thereof, Rev. xxi. 23. Are they joined with glorious company? Yes. They are come to an innumerable company of angels, to God the Judge of all, and to Jesus the Mediator of the new covenant, Heb. xii. 22, 23. Do they wear a glorious image? Yes. I shall be satisfied when I awake in thy likeness, Psal. xvii. 15. Are they employed in glorious works? Yes. They serve God day and night, in his temple, Rev. vii. 15. And do they receive a glorious reward? Yes. Ye shall receive a crown of glory, that fadeth not away, 1 Pet. v. 4.

§ Are the bodies of believers committed to the grave? Yes. Then shall the dust return to the earth as it was, Eccles. xii. 7. Is the grave the common receptacle of mankind? Yes. Then shall the dust return to the earth as it was, Eccles. xii. 7. Hath a decent interment been sometimes denied to wicked

men? Yes. He shall be buried with the burial of an ass, Jerem. xxii. 10. But is it promised to the saint? Yes. Thou shalt go to thy Father in peace, thou shalt be buried in a good old age, Gen. xv. 15. Is the grave a resting place to such? Yes. They shall rest in their beds, Isa. lvii. 2. And do they sometimes long for that resting place? Yes. O that thou wouldst hide me in the grave, Job xiv. 13. And provide for it? Yes. Give me a possession of a burying place, Gen. xxiii. 4.

§ Doth death separate the saints from the love of God? No. Neither death nor life can separate us from the love of God, Rom. viii. 38. Or dissolve their union with Christ? No. For they sleep in Jesus, 1 Thes. iv. 14. May they therefore meet it without fear? Yes. O death, where is thy sting, O grave where is thy victory, 1 Cor. xv. 55.

Q. 41. What benefits do believers receive from Christ at the resurrection?

A. At the resurrection believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed both in soul and body in the full enjoyment of God to all eternity.

§ Is it possible that there should be a resurrection? Yes. Why should it be thought a thing incredible to you, that God should raise the dead, Acts xxvi. 8. Is it certain that there shall be a resurrection? Yes. For many of them (i. e. the multitude of them) that

sleep in the dust shall awake, Dan. xii. 2. Has there already been a resurrection? Yes. For the graves were opened and many bodies of the saints which slept arose, Mat. xxvii. 52. Is this work ascribed to the Father? Yes. For he which raised up the Lord Jesus shall raise up us also, 2 Cor. iv. 14. And to the Son? Yes. As the Father raiseth up the dead and quickeneth them, so the Son quickeneth whom he will, John v. 22. And to the Spirit. Yes. He will quicken your mortal bodies by his Spirit, Rom. viii. 11. And shall the saints rise first? Yes. The dead in Christ shall rise first, 1 Thes. iv. 16.

§ Will the same bodies be raised again? Yes. In my flesh I shall see God, Job. xix. 26. But will they be very different from what they are now? Yes. That which thou sowest is not that body which shall be, so also is the resurrection of the dead, 1 Cor. xv. 37, 38, 42. Will they be free from all natural weaknesses? Yes. For they are sown in weakness but they are raised in power, 1 Cor. xv. 43. Will they be free from all mortal defilement? Yes. For blessed and holy is he, that hath part in the first resurrection, Rev. xx. 6. Will they be endowed with activity and vigour? Yes. It is sown a natural body, it is raised a spiritual body, 1 Cor. xv. 44. Will they be rendered incorruptible and immortal? Yes. For this corruptible shall put on incorruption, and this mortal put on immortality,

1 Cor. xv. 53. Will they in all these respects resemble the glorious body of Christ? Yes. He will change our vile body, and fashion it like unto his glorious body, Phil. iii. 21. And all those who are found alive at Christ's second coming undergo a change equivalent to the resurrection? Yes. We shall not all sleep, but we shall all be changed, 1 Cor. xv. 51.

§ Will the saints be gathered together at the day of judgment? Yes. Gather together my saints to me, Ps. l. 5. And will this be the work of angels? Yes. He shall send his angels and they shall gather together his elect from the four winds, Matt. xxiv. 31. Will they be separated from the wicked? Yes. As the shepherd divideth the sheep from the goats, Matt. xxv. 32. And will this be a final separation? Yes. Between us and you there is a great gulf fixed. Luke xvi. 26. Will they accompany Christ to judgment? Yes. Behold he cometh with ten thousand of his saints, Jude ver. 14. And be assessors with him in it? Yes. Ye shall sit upon twelve thrones, judging the twelve tribes of Israel, Mat. xix. 28. And testify their approbation of all his proceedings? Yes. They will say hallelujah, Salvation and glory, unto the Lord our God, for true and righteous are his judgments, Rev. xix. 1, 2.

§ Will the saints be openly acknowledged at the day of judgment? Yes. Him will I confess before my Father which is in heaven, Matt. x. 32. And

openly acquitted? Yes. Well done good and faithful servant, Matt. xxv. 23. And openly rewarded? Yes. Enter thou into the joy of thy Lord. Ibid. Will their good works be then remembered? Yes. I was an hungered and ye gave me meat, Matt. xxv. 35. And their evil ones forgotten. Yes. The iniquity of Israel shall then be sought for, and there shall be none, Jer. l. 20.

§ Will heaven be the place of the saints' residence. Yes. Elijah went up by a whirlwind into heaven, 2 Kings ii. 11. Is it prepared for them? Yes. I go to prepare a place for you, John xiv. 2. And promised to them? Yes. It is eternal life which God that cannot lie hath promised, Tit. i. 2. Will they in heaven see God? Yes. Blessed are the pure in heart, for they shall see God, Matt. v. 8. Will this be a transforming vision? Yes. They shall be like him, for they shall see him as he is, 1 John iii. 2. And an abiding one? Yes. So shall we be for ever with the Lord, 1 Thes. iv. 17. Is this enough to comfort them under all the sorrows and afflictions of life? Yes. Wherefore comfort one another with these words, ver. 18.

Q. 42. But what shall be done to the wicked at their death?

A. The souls of the wicked shall at their death be cast into the torments of hell, and their bodies lie in their graves, till the resurrection and judgment of the great day.

§ Must the wicked die as well as the righteous? Yes. For it is appointed unto all men once to die, Heb. ix. 27. Must they die though they would not? Yes. For the wicked is driven away in his wickedness, Prov. xiv. 32. Doth death often come upon them unexpected? Yes. When they cry peace and safety, then sudden destruction cometh upon them, 1 Thes. v. 3. And does it find them unprepared? Yes. While they went to buy, the bridegroom came, Matt. xxv. 10.

§ Do the souls of the wicked at death go into a place of torments? Yes. In hell he lifted up his eyes being in torment, Luke xvi. 23. And lie under the wrath of God? Yes. For the Lord shall swallow them up in his wrath, Psal. xxi. 9. And under the agonies of an accusing conscience? Yes. There the worm dieth not, Mark ix. 46. Have they some presages of this beforehand? Yes. They have a fearful looking for of judgment and fiery indignation, Heb. x. 27. And will their misery be equal to their fears? Yes. For according to thy fear, so is thy wrath, Ps. xc. 11.

§ Will all things round about them conspire to make them miserable? Yes. For terrors shall make them afraid on every side, Job xviii. 11. Will the saints pity them? No. For the righteous shall see and laugh at them, Psa. lii. 6. Will partnership in misery alleviate their pains? No. For they shall be amazed one at another, their faces shall be as

flames, Isa. xiii. 8. Shall they have a sad remembrance of their former abundance? Yes. Son, remember that thou in thy lifetime receivedst thy good things, Luke xvi. 25. And a distant prospect of the heavenly happiness? Yes. They shall see Abraham, Isaac and Jacob in the kingdom of heaven and themselves thrust out, Luke xiii. 28. And will all this tend to fill them with inexpressible anguish, and horror, fury, and despair? Yes. There shall be weeping and gnashing of teeth, Matt. xiii. 42.

§ Is there no possibility for the wicked to escape? No. How can ye escape the damnation of hell, Matt. xxiii. 33. Cannot they escape by cunning? No. God taketh the wise in their own craftiness, Job v. 13. Nor by power? No. For by strength shall no man prevail, 1 Sam. ii. 9. Nor by flight. No. Can any hide himself in secret places, that I shall not see him? Jer. xxiii. 24. Nor by numbers? No. For though hand join in hand, yet the wicked shall not be unpunished, Prov. xi. 21. Will hell then be large enough to hold the whole number of the ungodly? Yes. For God hath made it deep and large, Isa. xxx. 33.

§ Are the bodies of the wicked lodged in the grave? Yes. Like sheep they are laid in the grave, Psal. xlix. 14. Doth the grave consume them? Yes. So shall the grave consume those that have sinned, Job xxiv. 19. Does it mar their beauty? Yes. Death shall feed on them, Psal. xlix. 14. And

rob them of their glory? Yes. His glory shall not descend after him, Psa. xlix. 17. And blot out their memory? Yes. He shall be no more remembered, Job xxiv. 20. Are they reserved there to the day of judgment? Yes. God reserveth the unjust unto the day of judgment to be punished, 2 Peter ii. 9. And shall they then be brought forth? Yes. They shall be brought forth in the day of wrath, Job xxi. 30.

Q. 43. What shall be done unto the wicked at the day of judgment?

A. At the day of judgment, the bodies of the wicked being raised out of their graves, shall be sentenced together with their souls to unspeakable torments, with the devil and his angels for ever.

§ Will the wicked rise again? Yes. There shall be a resurrection both of the just and of the unjust, Acts xxiv. 15. Will they rise at Christ's call? Yes. They shall hear his voice and come forth, John v. 28. Will it be a shameful resurrection to such? Yes. They shall awake to everlasting shame and contempt, Dan. xii. 2. And a dreadful one? Yes. They shall come forth to the resurrection of damnation, John v. 29. And will the judgment follow? Yes. The Lord cometh to execute judgment, Jude, ver. 15.

§ Is the day of judgment called a great day? Yes. It is that great day of God Almighty, Rev. xvi. 14. Will it be a day of discovery? Yes. The Lord will bring to light the hidden things of darkness, 1 Cor. iv. 5. And of conviction? Yes. To convince

all that are ungodly, Jude, ver. 15. And of recompence? Yes. He shall recompence tribulation to them that trouble you, 2 Thes. i. 6. And of wrath? Yes. The great day of his wrath is come, Rev. vi. 17. Would sinners be glad not to appear on that day? Yes. They will say to the mountains and rocks fall on us, and hide us from the face of him that sitteth upon the throne, Rev. vi. 16. But must they appear? Yes. I saw the dead both small and great standing before God, Rev. xx. 12.

§ Will the judgment be public? Yes. He shall call to the heavens from above, and to the earth, Psa. l. 4. And impartial? Yes. For there is no respect of persons with God, Rom. ii. 11. And very strict? Yes. For God will bring work into judgment, Eccles. xii. 14. Will it extend to the thoughts? Yes. For God will judge the secrets of men by Jesus Christ, Rom. ii. 16. And to the words? Yes. By thy words thou shalt be justified, and by thy words, condemned, Matt. xii. 37. And to sins of omission? Yes. I was hungry and you gave me no meat, Matt. xxv. 42. And to sins of commission? Yes. For he that doth wrong shall receive for the wrong that he hath done, Col. iii. 25. Will sentence be immediately passed? Yes. Then shall he say to those on his left hand, Depart from me, ye cursed, Matt. xxv. 41. And as speedily executed? Yes. These shall go away into everlasting punishment, ver. 46.

§ Will hell be the place of the sinner's torment?

Yes. The wicked shall be turned into hell, *Psa. ix. 17.* And God the inflicter of it? Yes. Upon the wicked he will rain snares, fire and brimstone, an horrible tempest, *Psa. xi. 6.* And devils their companions in it? Yes. Depart into everlasting fire, prepared for the devil and his angels, *Matt. xxv. 41.* And will the body as well as the soul be the subject of it? Yes. The whole body shall be cast into hell, *Matt. v. 29.*

§ Will the misery of the damned be unmixed?

Yes. The wrath of God is poured out without mixture, *Rev. xiv. 10.* And extreme? Yes. It is wrath to the uttermost, *1 Thess. ii. 16.* And intolerable? Yes. Can thine heart endure, *Ezek. xxii. 13* And without intermission? Yes. They have no rest day nor night, *Rev. xiv. 11.* And without end? Yes. The smoke of their torment ascendeth up for ever and ever, *ibid.* Will this be the portion of all the wicked? Yes. For indignation, and wrath, tribulation, and anguish shall be upon every soul that doeth evil, *Rom. ii. 9.*

Q. 44. What is the duty that God requireth of man?

A. The duty which God requireth of man, is obedience to his revealed will.

§ Hath God revealed his will? Yes. He hath showed his word unto Jacob, his statutes and his judgments unto Israel, *Psa. cxlviii. 19.* Hath he re-

vealed it plainly? Yes. So that he may run which readeth it, Hab. ii. 2. And fully? Yes. I have not shunned to declare to you the whole counsel of God, Acts xx. 27. Should we therefore seek to be acquainted with it? Yes. Lead me in thy truth and teach me, Psal. xxv. 5.

§ Is obedience to God's revealed will a duty? Yes. And now, O Israel, what doth the Lord thy God require of thee, but to walk in his ways, Deut. x. 12. Is it the duty of all? Yes. Give ear all ye inhabitants of the world, both low and high, rich and poor, Psal. xlix. 1, 2. But especially of the redeemed? Yes. Ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's, 1 Cor. vi. 20. And is it their whole duty? Yes. Let us hear the conclusion of the matter, fear God and keep his commandments, for this is the whole duty of man, Eccles. xii. 13.

§ Is it reasonable that God should be obeyed? Yes. It is our reasonable service, Rom. xii. 1. Is obedience due to him as our Creator? Yes. Thou art my servant, I have formed thee, Isa. xlv. 21. And as our preserver? Yes. Is he not thy Father that hath bought thee, hath he not made and established thee, Deut. xxxii. 6. And as our Master? Yes. If I be a Master, where is my fear? Mal. i. 6. And as our Sovereign? Yes. All the ends of the earth shall remember and turn unto the Lord, for the kingdom is the Lord's, Psal. xxii. 27, 28. Should

God's commands therefore take place of men's?
Yes. Whether it be right in the sight of God to hearken unto you, more than unto God, judge ye, Acts iv. 19.

Q. 45. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience was the moral law.

§ Were there positive institutions under the old testament? Yes. There were meats, and drinks, and diverse washings and carnal ordinances, Heb. ix. 10. Were these suited to the infant state of the church? Yes. Even so we, when we were children, were in bondage under the elements of the world, Gal. iv. 3. But are they now abolished? Yes. For they were only imposed till the time of reformation, Heb. ix. 10. Is it our great mercy to be free from them? Yes. For they were a yoke which neither our fathers nor we were able to bear, Acts xv. 10. Do we owe this liberty to Christ? Yes. For the priesthood being changed, there is made of necessity a change also of the law, Heb. viii. 12. And should we stand fast in it? Yes. Be not entangled again with the yoke of bondage, Gal. v. 1.

§ Are there positive institutions under the gospel? Yes. For I have received of the Lord, that which I also delivered unto you, 1 Cor. xi. 23. And should these be observed? Yes. And keep the ordinances

as I delivered them unto you, 1 Cor. xi. 2. But is the moral law the principal rule of obedience? Yes. The Lord our God made a covenant with us in Horeb, Deut. v. 2.

§ Was this law originally written upon the heart of man? Yes. They show the work of the law, written in their hearts, Rom. ii. 15. Doth natural conscience inforce this law? Yes. For the Gentiles, which have not the law, do by nature the things contained in the law, Rom. ii. 14. Did the Gentiles then sin by breaking this law? Yes. What they know naturally in these things, they corrupt themselves, Jude ver. 10. And will they be punished for the breach of it? Yes. They that have sinned without law shall perish without law, Rom. ii. 12. But is this law more fully revealed in the word? Yes. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day, Deut. v. 3.

§ Should we subscribe to the excellency of the law? Yes. The law is holy, just, and good, Rom. vii. 12. And inquire into its uses? Yes. Wherefore then serveth the law, Gal. iii. 19. Are the saints under the law as a covenant of works? No. We are not under the law, but under grace, Rom. vi. 15. But are they under it as a rule of life? Yes. Being not without law to God, 1 Cor. ix. 21. Is it universally binding? Yes. I esteem all thy precepts concerning all things to be right, Psa. cxix.

128. And perpetually so? Yes. Do we then make void the law through faith, God forbid, Rom. iii. 31.

§ Doth the law curb sin? Yes. It was made not for the righteous man but for the lawless and disobedient, 1 Tim. i. 9. And instruct in duty? Yes. For the end of the commandment is charity, 1 Tim. i. 5. Doth it convince of sin? Yes. I had not known sin but by the law, Rom. vii. 7. And aggravate sin? Yes. The law entered that the offence might abound, Rom. v. 20. And beget fear? Yes. It gendereth unto bondage, Gal. iv. 24. And silence carnal objections? Yes. That every mouth might be stopped, Rom. iii. 19. And destroy a self-righteous principle? Yes. I through the law am dead to the law, Gal. ii. 19. And lead the sinner to Christ? Yes. The law is our school-master, to bring us to Christ, Gal. iii. 24. Is the law then of great advantage if rightly used? Yes. For we know that the law is good, if a man use it lawfully, 1 Tim. i. 8.

Q. 46. Where is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the Ten Commandments?

§ Was the moral law in force before the Ten Commandments were given? Yes. For Abraham commanded his children to keep the way of the Lord, Gen. xviii. 19. Were any parts of it published before? Yes. Whoso sheddeth man's blood, by man

shall his blood be shed, Gen. ix. 6. But was it at last summed up in Ten Commandments? Yes. He declared unto you his covenant, even Ten Commandments, Deut. iv. 13. Were these commands spoken? Yes. He heard a voice, Deut. iv. 12. And did God speak them? Yes. God spake all these words, saying, Exod. xx. 1. Were they written? Yes. What is written in the law? Luke x. 25. And did God write them? Yes. The writing was the writing of God, Exod. xxxii. 16.

§ Was Christ concerned in giving the law? Yes. He spake to our fathers in Mount Sinai, Acts vii. 38. Was it given by the hands of Moses? Yes. For the law was given by Moses, John i. 17. And by the ministration of angels? Yes. They received the law by the disposition of angels, Acts vii. 53.

§ Was the law given with much pomp? Yes. The Lord came from Sinai and rose up from Seir, and came with ten thousands of his saints, Deut. xxxiii. 2. And with great terror? Yes. There were lightnings and thunderings, and the noise of the trumpet and the mountain smoking, Exod. xx. 18. Was the sight thereof terrible to Moses himself? Yes. He said, I exceedingly fear and quake, Heb. xii. 21. And did it strike an awe upon the people? Yes. When the people saw it they removed and stood afar off, Exod. xx. 18. Is it necessary then that what was delivered with so much terror should be obeyed with fear? Yes. We must fear God

acceptably with reverence and godly fear, Heb. xii. 28.*

Q. 47. What is the sum of the Ten Commandments?

A. The sum of the Ten Commandments is to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind, and our neighbour as ourselves.

§ Were the Ten Commandments written originally in two tables? Yes. The Lord said hew thee out two tables of stone, and I will write upon the tables, Deut. x. 1. Is love to God inclusive of all the duties of the first table? Yes. It is the first and great commandment, Matt. xxii. 38. And is love to our neighbour inclusive of all the duties of the second? Yes. The second is like unto it, thou shalt love thy neighbour as thyself, ver. 39. Is the whole law then fulfilled in love? Yes. For love is the fulfilling of the law, Rom. xiii. 10.

§ Is it our duty to love God? Yes. Take good heed to yourselves that ye love the Lord your God, Josh. xxiii. 11. Is there in him every thing that is lovely? Yes. How great is his beauty, Zech. ix. 17. And will he return our love? Yes. I love

* **NOTE,** The moral law is so called, because it is a rule, founded upon the perfections of God, having its general principles in the light of nature, and given to mankind as intelligent and social creatures, for the direction of their manners and behaviour.

them that love me, Prov. viii. 17. And reward it? Yes. For eye hath not seen what God hath prepared for them that love him, 1 Cor. ii. 9.

§ Should we discover our love to God in frequent thoughts of him? Yes. My meditation of him shall be sweet, Ps. civ. 34. And in earnest desires after him? Yes. My soul thirsteth for thee, my flesh longeth for thee, Ps. lxiii. 2. And in sorrow for his absence? Yes. Why hidest thou thyself, Ps. x. 1. And in an unfeigned submission to his providential will? Yes. I was dumb; I opened not my mouth, Ps. xxxix. 9. And in a conscientious obedience to all his commands? Yes. This is the love of God, that we keep his commandments, 1 John v. 3. And in a due resentment against whatsoever offends him? Yes. Do not I hate them that hate thee, and am I not grieved with those that rise up against thee? Ps. cxxxix. 21.

§ Should our love to God be rational and judicious? Yes. That your love might abound yet more and more, in knowledge and in all judgment, Phil. i. 9. And upright and sincere? Yes. Grace be with them that love the Lord Jesus Christ in sincerity, Eph. vi. 24. And strong and vehement? Yes. I am sick of love, Cant. ii. 5. And supreme and superlative? Yes. He that loveth father or mother more than me, is not worthy of me, Matt. x. 37. And constant and abiding? Yes. Keep yourselves in the love of God, Jude ver. 21.

§ Must our love be confined to God? No. He that loveth God must love his brother also, 1 John iv. 21. Should we seek the good of others? Yes. Charity seeketh not her own, 1 Cor. xiii. 5. And lend a compassionate ear to their complaints? Yes. To the afflicted pity should be shown, Job vi. 14. And supply their necessities? Yes. We should not withhold the poor from his desire, nor cause the eye of the widow to fail, Job xxxi. 16. And reprove their sins? Yes. Thou shalt in any wise rebuke thy neighbour, Lev. xix. 17. And pray for them? Yes. Pray one for another, James v. 16. And even venture our lives for them if it be necessary? Yes. We ought to lay down our lives for the brethren, 1 John iii. 16.

§ Should we love others as Christ hath loved us? Yes. And walk in love as Christ also loved us, Eph. v. 2. And as we love ourselves? Yes. Thou shalt love thy neighbour as thyself, Matt. xix. 19. Should we love them as sincerely? Yes. Let us not love in word, but in deed and in truth, 1 John iii. 18. And as fervently? Yes. Above all things have fervent charity among yourselves, 1 Peter iv. 8. And as constantly? Yes. Let brotherly love continue, Heb. xiii. 1. Doth it hence follow that we should do to others as we would be done by? Yes. Whatsoever ye would that men should do to you, do ye even unto them, Matt. vii. 12.

§ Is love, Christ's new commandment? Yes. A

new commandment I give unto you, that ye love one another, John xiii. 34. Is it a test of our discipleship? Yes. By this shall all men know that ye are my disciples, if ye love one another, John xiii. 35. Is it placed at the top of the Christian graces? Yes. The greatest of these is charity, 1 Cor. xiii. 13. And is it a grace that will continue and accompany us to heaven? Yes. Now abideth charity, *ibid.*

Q. 48. What is the preface to the ten commandments?

A. The preface to the ten commandments is in these words, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.

§ Were the children of Israel under peculiar obligations to God? Yes. He brought them out of the land of Egypt, and out of the house of bondage, Exod. xx. 22. Were the children of Israel then in Egypt? Yes. These are the names of the children of Israel which came into Egypt, Exod. i. 1. Were they there as strangers? Yes. Ye were strangers in the land of Egypt, Exod. xxii. 21. Were they there as bond slaves? Yes. Thou wast a bondman in the land of Egypt, Deut. xv. 15. And were they long there? Yes. We have dwelt in Egypt a long time, Numb. xx. 15.

§ Did God bring them out of Egypt? Yes. I made you to go out of Egypt, Judges ii. 1. And that miracu-

lously? Yes. Ye have seen all that the Lord did before your eyes in the land of Egypt, the signs and those great miracles, Deut. xxix. 2, 3. And in haste? Yes. Thou comest out of Egypt in haste, Deut. xvi. 3. And at the appointed time? Yes. In the self same day all the hosts of the Lord went out from the land of Egypt, Exod. xii. 41. Did this oblige them to thankfulness? Yes. It was a night to be much observed to the Lord, Exod. xii. 42. And to obedience? Yes. When I brought thee out of the land of Egypt, I said, obey my voice, Jer. vii. 22, 23.

Q. 49. What doth the preface to the ten commandments teach us?

A. The preface to the ten commandments teacheth us, that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his commandments.

§ Is God the Lord? Yes. I am the Lord, that is my name, Isa. xlii. 8. Is this a name betokening authority? Yes. The Lord Most High is terrible, he is a great King, Psa. xlvii. 2. Is it therefore an obligation upon us to keep his commands? Yes. Ye shall therefore keep my statutes and my judgments, I am the Lord, Lev. xviii. 5. Is he our God? Yes. O Lord, thou art our God, 2 Chron. xiv. 11. Is he so by covenant? Yes. I entered into covenant with thee, and thou becamest mine, Ezek. xvi. 8. And by our choice? Yes. Ye have chosen you the Lord, Josh. xxiv. 22. Is this a reason why we should keep

his commandments? Yes. Thou shalt love the Lord thy God, and keep his charge, Deut. xi. 1. And is it a reason obligatory to Gentiles as well as Jews? Yes. For is he the God of the Jews only? is he not also of the Gentiles? Yea of the Gentiles also, Rom. iii. 29.

§ Is God our Redeemer? Yes. All flesh shall know that I the Lord am thy Saviour and thy Redeemer, Isa. xlix. 26. Hath he redeemed us from outward troubles? Yes. The angel that redeemed me from all evil, bless the lads, Gen. xlviii. 16. And from our spiritual enemies? Yes. We are delivered out of the hands of our enemies, Luke i. 74. And from the bondage of sin? Yes. He shall redeem Israel from all their iniquities, Psal. cxxx. 8. And from eternal wrath? Yes. Who hath delivered us from the wrath to come, 1 Thess. i. 10.

§ Are we then in gratitude bound to obey God? Yes. Truly I am thy servant, I am thy servant, thou hast loosed my bonds, Psal. cxvi. 16. And in justice? Yes. For ye are not your own, 1 Cor. vi. 19. And are we guilty not only of horrid ingratitude, but of great impiety if we do not? Yes. For will a man rob God? Mal. iii. 8.*

* A national covenant being a thing peculiar to the Jewish economy; what is said under the foregoing answer can only with propriety be applied to real saints, under the gospel dispensation.

Q. 50. What is the first commandment?

A. The first commandment is, Thou shalt have no other Gods before me.

§ Is the belief and worship of a Deity one of the principles of natural religion? Yes. For all people will walk every one in the name of their God, Micah iv. 5. But is it more strongly inculcated in the divine word? Yes. Worship the Lord, Psalms. xxix. 2.

§ Did the sin of having many gods prevail in the early ages of the world? Yes. Wherefore hast thou stolen my gods? Gen. xxxi. 30. And were God's own people soon infected with it? Yes. Up, make us gods, Exodus. xxxii. 1. Is this sin absolutely forbidden in the first commandment? Yes. For first of all the commandments is this, hear O Israel, the Lord our God is one Lord, Mark xii. 29. And was it severely punished in those that were guilty of it? Yes. For the Lord plagued the people because they made the calf, Exodus. xxxii. & ult.

Q. 51. What is required in the first commandment.

A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God, and to worship and glorify him accordingly.

§ Is it our duty to know God? Yes. Know thou the God of thy fathers, 1 Chron. xxviii. 9. And to acknowledge him? Yes. In all thy ways acknowledge him, Prov. iii. 6. Should we do this by an humble fear of him? Yes. I fear God, Gen. xlii.

18. And by an hearty confidence in him? Yes. I trust in thee, *Psa. xxv. 2.* And by an entire submission to him? Yes. Submit yourselves unto God, *James iv. 7.*

§ Should we acknowledge God as our God? Yes. One shall say I am the Lord's, *Isa. xlv. 5.* And as the only true God? Yes. Ye turned from idols to serve the living and true God, *1 Thes. i. 9.* Should we do this publicly and in the face of the world? Yes. And hast professed a good profession before many witnesses, *1 Tim. vi. 12.* Should we do it with judgment and understanding? Yes. Choose ye this day whom ye will serve, *Josh. xxiv. 15.* Should ye do it joyfully and without regret? Yes. The jailer rejoiced, believing in God with all his house, *Acts xvi. 34.* Should we do it sincerely and without deceit? Yes. Son give me thine heart, *Prov. xxiii. 26.* Should we do it entirely and without reserve? Yes. Caleb hath wholly followed the Lord, *Deut. i. 36.* Should we do it resolutely and without hesitation? Yes. Nay, but we will serve the Lord, *Joshua xxiv. 21.* And should we do it fixedly and without revolt? Yes. So will we not go back from thee, *Psa. lxxx. 18.*

§ Should we give up ourselves to the will of God? Yes. Here am I, let him do to me as seemeth him good, *2 Sam. xv. 26.* And surrender ourselves to his government? Yes. By thee only will we make mention of thy name, *Isa. xxvi. 13.* And devote

ourselves to his service? **Yes.** Yield yourselves unto the Lord, and serve the Lord your God, **2 Chron. xxx. 8.** And has God a just right to all this? **Yes.** Of thine own have we given unto thee, **1 Chron. xxix. 14.**

§ Is it enough that we verbally devote ourselves to the Lord? **No.** For we must vow and pay unto the Lord our God, **Psa. lxxvi. 11.** Must we therefore worship him? **Yes.** We are an holy priesthood to offer up spiritual sacrifices unto God, **1 Pet. ii. 5.** Must we do this with the inward man? **Yes.** Bless the Lord, O my soul, **Psa. ciii. 1.** And with the whole man? **Yes.** All that is within me bless his holy name, *ibid.* And with a view to Christ? **Yes.** Their sacrifices shall be accepted upon mine altar, **Isa. lvi. 7.** And by the assistance of the Spirit? **Yes.** Strengthened with might by his Spirit in the inward man, **Eph. iii. 16.** And in the way of his own appointments? **Yes.** For in vain do they worship me, teaching for doctrines the commandments of men, **Matt. xv. 9.**

§ Should we also glorify God? **Yes.** Glorify God in your body, and in your spirit, **1 Cor. vi. 20.** Should we do this by a constant attendance on his ordinances? **Yes.** All nations shall come and worship before thee, and shall glorify thy name, **Psa. lxxxvi. 9.** And by an humble confession of our sins? **Yes.** My son, give glory to God, and make confession to him, **Josh. vii. 19.** And by a

regular course of obedience? Yes. Herein is my Father glorified, if ye bring forth much fruit, John xv. 8. And if called thereto by suffering for his sake? Yes. This spake he, signifying by what death he should glorify God, John xxi. 19. And will this in the end redound to our own advantage? Yes. For them that honour me, I will honour, 1 Sam. ii. 30.

Q. 52. What is forbidden in the first commandment?

A. The first commandment forbiddeth the denying, or not worshipping the true God, as God, and as our God; and the giving that worship and glory unto any other that is due unto him alone.

§ Is it a sin to deny God? Yes. They deny the only Lord God, Jude ver. 4. May God be denied in his attributes? Yes. They say, How doth God know, and is there knowledge in the Most High? Psa. lxxiii. 11. And in his authority? Yes. Who is Lord over us, Psa. xii. 4. And in his providence? Yes. They say the Lord will not do good, neither will he do evil, Zeph. i. 12. And in his truths? Yes. They bring in damnable heresies, denying the Lord that bought them, 2 Pet. ii. 1. And may God be practically denied even where he is doctrinally owned? Yes. They profess that they know God, but in works they deny him, Titus i. 16.

§ Is ignorance of God a great sin? Yes. They know not the way of the Lord, Jer. v. 4. And for-

getfulness of God? Yes. Thou hast forgotten God that formed thee, Deut. xxxii. 18. And distrust of God? Yes. Is the Lord among us, or is he not? Exod. xvii. 7. And contempt of God? Yes. Wherefore do the wicked contemn God? Psal. x. 13. And any abatement of affection towards him? Yes. I have somewhat against thee, because thou hast left thy first love, Rev. ii. 4.

§ Is it a sin to neglect the worship of God? Yes. Thou hast not called upon me, O Jacob, Isa. xliii. 22. Or to divide it? Yes. They swear by the Lord, and swear by Malcham, Zeph. i. 5. Or to be remiss in it? Yes. Their heart was not right with him, Psal. lxxviii. 37. Or to perform it for selfish ends? Yes. Did ye at all fast unto me, even to me, Zech. vii. 5.

§ Is idolatry a very heinous sin? Yes. Neither be ye idolaters, as were some of them, 1 Cor. x. 7. Were the Gentiles idolaters? Yes. Ye have seen their idols, wood and stone, Deut. xxix. 17. Were they guilty of the grossest idolatry? Yes. They sacrificed to devils, and not to God, 1 Cor. x. 20. Are the Papists idolaters? Yes. For they do honour to one who sitteth in the temple of God, showing himself that he is God, 2 Thes. ii. 4. But is there such a thing as heart idolatry? Yes. These men have set up their idols in their hearts, Ezek. xiv. 3. Are proud men idolaters? Yes. Thine heart is lifted up, and thou hast said, I am a God, Ezek.

xxviii. 2. And covetous men? Yes. Mortify covetousness, which is idolatry, Col. iii. 5. And sensualists? Yes. Whose god is their belly, Phil. iii. 19. Is undue flattery also a kind of idolatry? Yes. The people said, it is the voice of God, and not of man, Acts xii. 22. Is this a sin that God will correct in this world? Yes. Ye shall bear the sins of your idols, Ezek. xxiii. 49. And will he severely punish it in the world to come? Yes. For idolaters shall not inherit the kingdom of God, 1 Cor. vi. 9.

Q. 53. What are we especially taught by these words (before me) in the first commandment?

A. These words (before me) in the first commandment teach us, that God who seeth all things taketh notice of, and is much displeased with, the sin of having any other God.

§ Doth God see all our actions? Yes. If we should say the darkness shall cover us, even the night shall be light about us, Ps. cxxxix. 11. Doth he see our most secret duties? Yes. I know thy works and thy labour, Rev. ii. 2. And should this be an encouragement in duty? Yes. Your father which seeth in secret will reward you openly, Matt. vi. 4. Doth he see our secret sins? Yes. He hath set our secret sins in the light of his countenance, Psa. xc. 8. And should this dissuade from sin? Yes. How can I do this great wickedness, and sin against God? Gen. xxxix. 9.

§ Do idolaters often flatter themselves that God doth not see them? Yes. They do it in the dark, and say, the Lord seeth us not, Ezek. viii. 12. But doth God see them? Yes. If we have stretched out our hands to a strange god, shall not God search this out? Psa. xlv. 20. Is this an aggravation of their sin? Yes. They provoke me to anger continually to my face, Isa. lxx. 3. And should it be a preservative against it? Yes. We must serve God with a perfect heart, for the Lord searcheth all hearts, 1 Chron. xxviii. 9.

§ Is Idolatry spiritual robbery? Yes. I am the Lord, and my glory I will not give to another, Isa. xlii. 8. And spiritual adultery? Yes. Thou hast gone a whoring from thy God, Hos. ix. 1. Is God therefore greatly displeased with it? Yes. They provoked him to jealousy with strange Gods, Deut. xxxii. 16. And is this a reason why we should be aware of it? Yes. For who knoweth the power of his anger? Psa. xc. 11.

Q. 54. What is the second commandment?

A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing, that is in heaven above, or in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate

me, and showing mercy unto thousands of them that love me and keep my commandments.

§ Should we be careful to avoid idolatry? Yes. Take heed, lest ye corrupt yourselves, and make you a graven image, Deut. iv. 15. And that in all the instances of it? Yes. The similitude of any figure, the likeness of male or female, the likeness of any beast, or winged fowl, ver. 17, 18. And in all the approaches to it? Yes. Make no mention of the names of other gods, neither let it be heard out of thy mouth, Exod. xxiii 13.

§ Is idolatry any infatuating sin? Yes. They are mad upon their idols, Jer. l. 38. And a spreading sin? Yes. For Asia and the whole world worshipped the goddess Diana, Acts xix. 27. Was it therefore necessary that the prohibition of it should be enforced and repeated? Yes. For precept must be upon precept, and line upon line, Isa. xxviii. 10. And is it forbidden in the new testament as well as the old? Yes. That they should not worship idols of gold and silver, and stone, and wood, Rev. ix. 20.

Q. 55. What is required in the second commandment?

A. The second commandment requireth the receiving, observing and keeping pure and entire, all such religious worship and ordinances, as God hath appointed in his word.

§ May civil honour be given to creatures? Yes. Thy father's children shall bow down before thee,

Gen. xlix. 8. But is divine worship due only to God? Yes. Him only shalt thou serve, Matt. iv. 10. Is the light of nature sufficient to direct us in the worship of God? No. Whom ye ignorantly worship, Acts xvii. 23. Should we therefore have recourse to the written word? Yes. And Joshua built an altar to the Lord, as it is written in the book of Moses, Josh. viii. 31.

§ Should all God's ordinances be received? Yes. Receive, I pray thee, the law from his mouth, Job xxii. 22. And observed? Yes. Ye shall observe my statutes, Lev. xix. 37. And kept pure without adulteration? Yes. And thou not unto his words, Prov. xxx. 6. And entire without diminution? Yes. Ye have not kept my ways, but have been partial in my law, Mal. ii. 9. Is this especially the duty of ministers? Yes. The good thing which was committed to thee keep, 2 Tim. i. 14.

§ May not our own fancies be the rule of our worship? No. Remember the commandments of the Lord, and seek not after your own heart, and your own eyes, Numb. xv. 39. Nor the customs of men? No. After the doings of the land of Egypt, and after the doings of the land of Canaan, ye shall not do, Lev. xviii. 3. Nor the prescriptions of superiors? No. Be it known unto thee, O King, that we will not serve thy Gods, Dan. iii. 18. Should we therefore keep close to God's word as our rule? Yes. And look that thou make them

after the pattern, **Exod. xxv. 40.** Nor be affrighted therefrom by the greatest reproaches or sufferings? **No.** None of these things move me, **Acts xx. 24.**

Q. 56. What is forbidden in the second commandment?

A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

§ Is it a sin to worship any creature? **Yes.** They served the creature more than the Creator, **Rom. i. 25.** Or the image of any creature? **Yes.** Cursed be the man that maketh any graven or molten image an abomination unto the Lord, **Deut. xxvii.**

15. May we not worship the host of heaven? **No.** Lest when thou seest the sun and the moon and the stars, thou shouldst be driven to worship them, **Deut. iv. 19.** Nor great and good men? **No.** Why do ye these things, we are also men of like passions with you, **Acts xiv. 15.** Nor good angels? **No.** Let no man beguile you of your reward, by a voluntary humility and worshipping of angels, **Col. ii. 18.**

§ Is it a sin to plead for idols? **Yes.** Will ye plead for Baal? **Judg. vi. 31.** Or pray to them? **Yes.** One shall cry to him yet he cannot answer, **Isa. xlvi. 7.** Or trust in them? **Yes.** They shall be greatly ashamed that trust in graven images, **Isa. xlii. 17.** Or attribute any thing to them? **Yes.** Lest thou shouldst say, My idol hath done them,

Isa. xlviii. 5. Or give them any part of religious worship? Yes. If my heart hath been secretly enticed, or my mouth hath kissed my hand this were an iniquity, to be punished by the Judge, Job xxxi. 27.

§ Is it a sin to worship the true God by images? Yes. Take ye therefore good heed unto yourselves, for ye saw no manner of similitude, Deut. iv. 15, 16. Can we form any image of God in our minds? No. To whom will ye liken God? Isa. xl. 18. Is it impossible then to form it with our hands? Yes. For we must not think that the Godhead is like unto gold or silver, or stone graven by art or man's device, Acts xvii. 29. Do those therefore that attempt it put a great affront upon him? Yes. They change the glory of the incorruptible God into an image made like unto corruptible man, Rom. i. 23.

§ Doth this commandment forbid all superstitious practices in worship? Yes. In all things ye are too superstitious, Acts xvii. 22. And all sinful compliances with the invention of men? Yes. Touch not, taste not, handle not after the commandments and doctrines of men, Col. ii. 21, 22. Does it particularly condemn the idolatry of the papists in worshipping a consecrated host? Yes. For it is bread that we break, 1 Cor. x. 16. Is it enough that these things are not expressly forbidden? No. They offered strange fire, which the Lord commanded them not, Lev. x. i.

Q. 57. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment, are God's sovereignty over us, his propriety in us, and the zeal he hath for his own worship.

§ Is God the Lord? Yes. I am the Lord, Lev. xix. 4. Is that a reason why we should worship him? Yes. Let us kneel before the Lord our Maker, Psa. xcv. 5. And is idolatry therefore an act of rebellion against him? Yes. We have rebelled by departing from thee, Dan. ix. 5. Is he our God? Yes. I am the Lord your God, Lev. xxvi. 13. Is that also a reason why we should worship him? Yes. We will serve the Lord, for he is our God, Josh. xxiv. 18. And cleave unto him? Yes. For hath a nation changed their gods, Jer. ii. 11. And is it a breach of covenant if we do not? Yes. They will turn unto other gods, and serve them, and break my covenant, Deut. xxxi. 20.

§ Is God a jealous God? Yes. The Lord thy God is a jealous God amongst you, Deut. vi. 15. Doth jealousy imply the height of anger and indignation? Yes. God is jealous, the Lord revengeth, and is furious, Nahum i. 2. And doth nothing stir up the jealousy of God more than idolatry? No. They have moved me to jealousy with that which is not God, they have provoked me to anger with their vanities, Deut. xxxii. 21.

§ Will God visit the iniquity of such? Yes. Shall

I not visit them for these things, Jer. v. 9. And that upon their children? Yes. Thou recompensest the iniquity of the fathers, into the bosom of their children, Jer. xxxii. 18. And their children's children? Yes. To the third and fourth generation, Ex. xxxiv. 7. But will his judgments fall most heavily on those who make their father's sins their own. Yes. Behold ye are risen up in your father's stead, an increase of sinful men, to augment the anger of the Lord, Num. xxxii. 14.

§ Amidst the most general apostacy are there some that love God and keep his commandments? Yes. I have left me seven thousand in Israel that have not bowed to Baal, 1 Kings, xix. 18. And may such expect to be exempted from desolating judgments when they come? Yes. Go set a mark on the forehead of them that sigh and cry, Ez. ix. 4. And to meet with peculiar tokens of the divine regard? Yes. For the mercy of the Lord is from everlasting to everlasting, upon all them that fear him, Psa. ciii. 17.

Q. 58. Which is the third commandment?

A. The third commandment is, thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

§ By God's name are we to understand his nature? Yes. My name is in him, (speaking of Christ) Exod. xxiii. 21. And his essential properties? Yes. I will make all my goodness to pass

before thee, and I will proclaim the name of the Lord, *Exod. xxxiii. 19.* And his titles? Yes. If they shall say, what is his name? What shall I answer? And God said, I am that I am, *Exod. iii. 13, 14.* And any thing whereby he maketh himself known? Yes. I have manifested thy name unto the men thou gavest me, *John xvii. 6.*

§ Should we reverence the name of God? Yes. That thou mayest fear this glorious and fearful name, the Lord thy God, *Deut. xxviii. 58.* And trust in it? Yes. The name of the Lord is a strong tower, the righteous runneth into it and is safe, *Prov. xviii. 10.* And walk in it? Yes. We will walk in the name of the Lord our God, for ever and for ever, *Mich. iv. 5.* And should we do this by no other means? No. I will take away the names of Baalim out of her mouth, *Hos. ii. 17.*

§ Hath God a great regard for his own name? Yes. For how should my name be polluted, *Isa. xlviii. 11.* Is it therefore a great sin for us to be careless of it? Yes. Neither shalt thou profane the name of thy God, I am the Lord, *Lev. xviii. 21.*

Q. 59. What is required in the third commandment?

A. The third commandment requires a holy and reverent use of God's names, titles, attributes, ordinances, words and works.

§ Should we make profession of God's name? Yes. O Lord, we are called by thy name, *Jer. xiv.*

9. And be sincere in our profession? Yes. They shall ask the way to Sion with their faces thitherward, Jer. l. 5. And be careful to credit and maintain it? Yes. Thou hast kept my word and hast not denied my name, Rev. iii. 8.

§ Should we use the name of God in prayer? Yes. I will call on the name of the Lord, Ps. cxvi. 17. And in praise? Yes. Let them praise thy great name, P. xcix. 3. And in Christian conversation? Yes. I will declare thy name unto my brethren, Ps. xxii. 22. But should we do it with the profoundest humility? Yes. Behold I have taken upon me to speak unto God, who am but dust and ashes, Gen. xviii, 27. And when great seriousness and deliberation? Yes. Be not rash with thy mouth, Eccles. v. 2.

§ Should we give glory to God in his word? Yes. For he hath magnified his word above all his name, Ps. cxxxviii. 2 And in his works? Yes. Let them declare his works with rejoicing, Ps. cvii. 22. And in his worship? Yes. For God is greatly to be feared in the assemblies of his saints, and to be had in reverence by all them that are about him, Ps. lxxxix. 7.

§ Is it lawful to swear? Yes. An oath for confirmation is the end of all strife, Heb. vi. 19. But should we be cautious in swearing? Yes. We should fear an oath, Eccles. ix. 2. And conscientious? Yes. Thou shalt swear in truth, in judg-

ment, and in righteousness, Jer. iv. 2. Doth an oath bind the soul? Yes. If a man swear an oath to bind his soul with a bond, Num. xxx. 2. Should we therefore look upon ourselves as bound by it? Yes. David spared Mephibosheth, Jonathan's son, because of the oath of the Lord, 2 Sam. xxi. 7. And that though it is to our detriment? Yes. The good man sweareth to his own hurt, and changeth not, Ps. xv. 4.

Q. 60. What is forbidden in the third commandment?

A. The third commandment forbiddeth all profaning, or abusing of any thing whereby God makes himself known.

§ Is it a great sin to profane God's name? Yes. They profaned my holy name, Ezek. xxxvi. 20. Is it a profanation of God's name to use it as an expletive in discourse? Yes. Let your communication be yea, yea, and nay, nay, for whatsoever is more than these cometh of evil, Matt. v. 37. Or as a charm? Yes. As those exorcists who said we adjure you by Jesus, Acts xix. 13. Or as a sanction for cruelty? Yes. Your brethren that hated you and cast you out, said, Let the Lord be glorified, Isa. lxvi. 5. Is God's name also profaned by putting a slight upon sacred things? Yes. Cursed be he that voweth and sacrificeth to the Lord a corrupt thing, for I am a great King, saith the Lord, and my name is dreadful, Mal. i. 14.

§ Is blasphemy a breach of this commandment? Yes. Foolish people have blasphemed thy name, Ps. lxxiv. 18. And¹ hypocrisy? Yes. For unto the wicked God saith, what hast thou to do to declare my statutes, Ps. l. 16. Is this a great sin? Yes. Their heart is divided, now shall they be found faulty, Hos. x. 2. And a destructive sin? Yes. The hypocrites in heart heap up wrath, Job xxxvi. 13. Should we therefore be careful to avoid it? Yes. Beware of the leaven of the Pharisees, which is hypocrisy, Luke xii. 1.

§ Is this commandment broken by sinful and unnecessary lots? Yes. They cast pur, that is the lot, before Haman from day to day, Esth. iii. 7. And by profane cursing? Yes. Out of the same mouth proceedeth blessing and cursing, my brethren, these things ought not to be, James iii. 10. And by rash swearing? Yes. Above all things, my brethren, swear not, James v. 12. And by false swearing? Yes. Ye shall not swear by my name falsely, Lev. xix. 12.

§ Is it a great sin to swear falsely? Yes. For it blasphemeth that worthy name, by which we are called, James ii. 7. Is it a sin that brings a curse upon the persons who are guilty of it? Yes. Will ye steal, murder and swear falsely, therefore I will cast you out of my sight, Jer. vii. 9, 15. And upon their families? Yes. It shall enter into the house of him that sweareth falsely by my name, Zech. v.

§ Doth this doctrine glorify the divine
 Yes. Herein God hath abounded towards
 wisdom and prudence, Eph. i. 8. And magnify
 divine goodness? Yes. Herein is love, not that
 loved God, but that he loved us, and sent his
 be a propitiation for our sins, 1 John iv. 10.
 it contribute to the comfort of afflicted consciences.
 Yes. For being justified by faith, we have peace
 with God, Rom. v. 1. And to destroy pride and
 glory? Yes. Where is boasting then? It is
 excluded. By what law? of works? Nay; but
 the law of faith, Rom. iii. 27. Is it a powerful
 tive to holiness and practical religion? Yes. It
 a doctrine according to godliness, 1 Tim. vi. 3. And
 an everlasting foundation for thankfulness and praise.
 Yes. I will greatly rejoice in the Lord, for he has
 clothed me with the garments of salvation, he has
 covered me with the robe of righteousness, Isa. lxi. 10.

Q. 37. What is adoption?

A. Adoption is an act of God's free grace, whereby
 by we are received into the number, and have a right
 to all the privileges of the sons of God.

§ Are some the sons of God by creation? Yes.
 All the sons of God shouted for joy, Job xxxviii. 7.
 And others by an external profession? Yes. Let
 my Son go that he may serve me, Exod. iv. 23. But
 are the saints so by adoption? Yes. We receive
 adoption of sons, Gal. iv. 5. Is Christ the medium
 of our adoption? Yes. We are predestinated to the

brake, he shall die,
who use God's name in
every idle word that
account, Matt. xii. 36.
is world? Yes. The
wonderful, Deut.
world to come? Yes.
against the day of wrath,

commandment?

is, Remember the
six days shalt thou
out the seventh day is
God, in it thou shalt
son, nor thy daughter,
maid-servant, nor thy
within thy gates; for
en and earth, the sea,
ed the seventh day,
Sabbath day and hal-

as rest? Yes. Six
13. Doth labour
of the diligent shall
it does it add sweet-
sleep of the labour-
Doth idleness tend
a man with rags,
many temptations?

4. And upon the land? Yes. Because of swearing the land mourns, Jerem. xxiii. 10.

Q. 61. What is the reason annexed to the third commandment?

A. The reason annexed to the third commandment, is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

§ Do the breakers of this commandment often escape punishment from men? Yes. Men hear cursing, and bewray it not, Prov. xxix. 24. And are they therefore secure? Yes. Because sentence is not speedily executed, therefore their hearts is fully set in them to do evil, Eccles. viii. 11. But do those who connive at this sin thereby become partners in it? Yes. If a soul hear the voice of swearing and do not utter it, he shall bear his iniquity, Lev. v. 1.

§ Do such hope to escape the judgments of God? Yes. They belch out with their mouths, and say who doth hear, Ps. lix. 7. But shall they escape them? No. Surely my oath which he hath despised, I will recompense upon his head, Ez. xvii. 19.

§ Shall hypocrites be punished? Yes. Wo unto you hypocrites, Matt. xxiii. 13. And mockers? Yes. Behold ye despisers, wonder and perish, Acts xiii. 41. And covenant breakers? Yes. Surely in the place where the king dwelleth, who made him

king, and whose covenant he brake, he shall die, Ezek. xvii. 16. And those who use God's name in a vain manner? Yes. For every idle word that men speak they must give an account, Matt. xii. 36. Shall such be punished in this world? Yes. The Lord will make their plagues wonderful, Deut. xxviii. 59. And in the world to come? Yes. They treasure up wrath against the day of wrath, Rom. ii. 5.

Q. 62. What is the fourth commandment?

A. The fourth commandment is, Remember the Sabbath day to keep it holy; six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it.

§ Is labour necessary as well as rest? Yes. Six days shalt thou labour, Deut. v. 13. Doth labour tend to plenty? Yes. The soul of the diligent shall be made fat, Prov. xiii. 4. And does it add sweetness to our gettings? Yes. The sleep of the labouring man is sweet, Eccles. v. 12. Doth idleness tend to poverty? Yes. It clotheth a man with rags, Prov. xxiii. 21. And expose to many temptations?

Yes. They learn to be idle, and not only idle but idlers also, and busy bodies, speaking things which they ought not, 1 Tim. v. 13. Is it therefore forbidden under the severest penalties? Yes. This we commanded you that if any would not work, neither should he eat, 2 Thes. iii. 10. And doth it hence appear that a multiplicity of unnecessary holy days is both a nuisance and a sin? Yes. Ye observe days and months, and times, and years, I am afraid of you, Gal. iv. 10, 11.

§ Should every returning seventh day be set apart to the services of religion? Yes. From one Sabbath to another shall all flesh come and worship before me, saith the Lord, Isa. lxvi. 23. But should our religion be confined to that day? No. For every day will I bless thee, Psal. cxlv. 2. Must children keep the Sabbath? Yes. Thou, and thy son, and thy daughter, Exod. xx. 10. And servants? Yes. That thy man-servant and thy maid-servant may rest as well as thou, Deut. v. 14. And our cattle? Yes. I saw some lading asses on the Sabbath day and I testified against them, Neh. xiii. 15. Hath the Sabbath a reference to God's resting from the works of creation? Yes. On the seventh day God ended his works, Gen. ii. 2. Should we therefore on this day remember him in his works? Yes. Worship him that made heaven, and earth, and the sea, and the fountains of water, Rev. xiv. 7. Doth it point out an eternal rest? Yes. There remaineth a rest,

(or the keeping of a Sabbath) for the people of God, Heb. iv. 9. Should we therefore keep that rest in view, and labour to attain it? Yes. Let us labour therefore to enter into that rest, Heb. iv. 11.

Q. 63. What is required in the fourth commandment?

A. The fourth commandment requireth the keeping holy to God, one whole day in seven, to be a Sabbath to himself.

§ Is it the will of God that we should take special notice of the Sabbath? Yes. Remember the Sabbath day, Exod. xx. 8. Should we remember it before it comes? Yes. For we read of the preparation of the Sabbath, Mark xv. 42. And when it comes? Yes. Eat that to-day, for to-day is a Sabbath unto the Lord, Exod. xvi. 25. And after it is over? Yes. I had gone with the multitude that kept holy day, Psal. xlii. 4.

§ Must we keep holy the Sabbath-day? Yes. Hallow my Sabbaths, Ezek. xx. 20. Must we keep it by holy rest? Yes. Six days may work be done, but in the seventh is the Sabbath of rest, Exod. xxxi. 15. And by holy services? Yes. The people of the land shall worship at the door of this gate in the Sabbath, Ezek. xlvi. 3. And with holy affections? Yes. This is the day which the Lord hath made, we will rejoice and be glad in it, Psal. cxviii. 24.

§ Must the Sabbath that we keep be a common day, consisting of twenty-four hours? Yes. For the

evening and the morning were the first day, Gen. i. 5. Should not the Sabbath then be begun and ended in the evening? No. For we read that the Sabbath ended when it begun to dawn towards the first day of the week, Matt. xxviii. 1.

Q. 64. Which day of the seven hath God appointed to be the weekly Sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.

§ Was the Sabbath appointed from the beginning of the world? Yes. God blessed the seventh day and sanctified it, Gen. ii. 2. And was it observed before the giving of the law? Yes. To-morrow is the rest of the holy Sabbath, Exod. xvi. 23. Was it particularly enforced upon the Israelites? Yes. I gave them my Sabbaths, Ezek. xx. 12. And that in commemoration of their delivery out of Egypt? Yes. Remember that thou wast a servant in Egypt, and that the Lord thy God brought thee out from thence, therefore he commanded thee to keep the Sabbath-day, Deut. v. 15. But is it obligator yon Christians? Yes. Pray that your flight be not on the Sabbath-day, Matt. xxiv. 20.

§ Was the Jewish Sabbath kept on the seventh day of the week? Yes. For he spake on the seventh day this wise, Heb. iv. 4. But had Christ a power

to alter it? Yes. For the Son of Man is Lord even of the Sabbath-day, Matt. xii. 8. Is such an alteration hinted at in the Old Testament? Yes. It shall be that upon the eighth day, and so forward, the priests shall make your burnt-offerings, &c., and I will accept you, saith the Lord God, Ezek. xliii. 27.* And did it actually take place after Christ's resurrection? Yes. For on the first day of the week, the disciples came together to break bread, Acts xx. 7. And does their example carry in it, the force of a command? Yes. Wherefore I beseech you, be ye followers of me, 1 Cor. iv. 16.

§ Did Christ upon the first day? Yes. He rose early on the first day of the week, Mark. xvi. 9. And did he then rest from his labours? Yes. He ceased from his own works, as God did from his, Heb. iv. 10. Did he honour this day with his presence? Yes. The same day at evening, being the first day of the week, came Jesus, and stood in the midst, John xx. 19. And did he renew his visit the next first day? Yes. After eight days, when the disciples

* Most if not all expositors agree, that these chapters at the end of Ezekiel refer to the form, order and worship of the gospel church, (though there may be some difficulty in making the application) and then by the eighth day here spoken of, it seems most natural to understand the first day of the week, or Christian sabbath, in the stated returns of it. See Dr. Gill, upon the place.

were within and Thomas with them, came Jesus,* ver. 26. And was this a mark of his approbation? Yes. For he meeteth them that remember him in his ways, Isa. lxiv. 5.

§ Was this day dignified by a new title? Yes. It was called the Lord's day, Rev. i. 10. Did the Spirit bestow his extraordinary gifts on this day? Yes. For it was on the day of Pentecost, which was the morrow after the seventh day, Acts ii. 1. Coll. Lev. xxiii. 16. Does he on it confer his special grace? Yes. I was in the Spirit on the Lord's day, Rev. i. 10.

§ Did the primitive Christians assemble on this day? Yes. Upon the first day of the week let every one lay by him in store, 1 Cor. xvi. 1, 2. And was this a public and not a private collection? Yes. That there be no gatherings when I come,† ibid. Is their practice then a rule? Yes. Ye became followers of the churches of Christ, 1 Thess. ii. 14.

* Almost all the nations of the world, except the English, reckon their days inclusively, and so did the ancient Hebrews. 'Tis observable, that we read of no other assembling of the disciples between the days spoken of John xxix. 19 and 26, which is somewhat surprising, if we suppose the seventh day to have been kept by them as the sabbath. Surely they would have then met on that day, and Christ would have dignified it by his presence.

† Such charitable contributions were well adapted to times of public worship. See Dr. Gill, on the place, as also Isa. lviii. 7, 8.

§ Do we upon this day commemorate a more glorious creation than the first? **Yes.** Behold I create new heavens and a new earth, and the former shall not be remembered, nor come into mind, Isa. lxxv. 17. And celebrate a more eminent deliverance than that of the children of Israel out of Egypt? **Yes.** The days come that they shall no more say, the Lord liveth which brought up the children of Israel out of Egypt, Jer. xxiii. 7. Should we therefore join with our fellow christians in keeping this day? **Yes.** For if any man will be contentious, we have no such custom, neither the churches of Christ, 1 Cor. xi. 16. But is not this a direct breach of the fourth commandment? **No.** For that only says, Six days shalt thou labour, but the seventh (i. e. the day following the sixth) is the sabbath, Exod xx. 10. If the matter was more disputable than it is, should not the superior advantage of keeping the first day in the present circumstances of things have some weight? **Yes.** For the sabbath was made for man, and not man for the sabbath, Mark ii. 27.

Q. 65. How is the sabbath to be sanctified?

A. The sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

§ Must we sanctify the sabbath? Yes. Keep the sabbath to sanctify it, Deut. v. 12. Must the whole sabbath be sanctified? Yes. When the gates of Jerusalem began to be dark, before the sabbath I commanded that they should be shut, and that they should not be opened till after the sabbath, Neh. xiii. 19.

§ Must we keep the sabbath as a day of rest? Yes. It is a sabbath of rest, Lev. xxiii. 3. And do no work thereon? No. Ye shall do no work therein, *ibid.* Must we avoid those labours which are permitted on other days? Yes. Take heed on yourselves and bear no burden on the sabbath-day, Jer. xvii. 21. And which are required on other days? Yes. Six days shall ye gather manna, but on the seventh which is the sabbath, there shall be none, Exod. xvi. 26. And does this extend to most busy seasons of the year? Yes. For in earing time, and in harvest thou shalt rest, Exod. xxxiv. 21. Is buying and selling therefore unlawful on the sabbath-day? Yes. I testified against them in the day that they sold victuals, Neh. xiii. 15.

§ Should public worship be maintained on the sabbath-day? Yes. It is an holy convocation, Lev. xxiii. 3. And should we make conscience of attending upon it? Yes. Not forsaking the assembling yourselves together, Heb. x. 25. And that early? Yes. Early will I seek thee, Psa. lxiii. 1. And late? Yes. Bless the Lord, all ye servants of the

Lord, which by night stand in the house of the Lord, Psa. cxxxiv. 1. But should we confine our religious services to the house of God? No. It is the sabbath of the Lord in all our dwellings, Lev. xxiii. 3.

§ Is prayer a part of sabbath service? Yes. On the sabbath-day we went to the river's side, where prayer was wont to be made, Acts xvi. 13. And singing of psalms? Yes. We have a psalm or song for the sabbath-day, Psa. xcii. And reading the word? Yes. The prophets are read every sabbath day, Acts xiii. 27. And hearing? Yes. The next sabbath day came almost the whole city together to hear the word, Acts xiii. 44. And Christian conversation? Yes. They talked together of all those things that had happened, Luke xxiv. 14.

§ Should we keep the sabbath with reverence? Yes. Keep thy foot when thou goest into the house of God, Eccles. v. 1. And with diligence? Yes. We must lay hold on the sabbath to keep it from polluting it, Isa. lvi. 2. And must we honour God in all the duties of it? Yes. We must call the sabbath honorable and honor him, Isa. lviii. 13. Are men apt to watch how we keep the sabbath? Yes. As he went into the house of one of the chief Pharisees on the sabbath day they watched him, Luke xiv. 1. And should this make us circumspect? Yes. Lead me in a plain path because of mine enemies, (marg. observers,) Psa. xxvii. 11.

§ Are works of charity and mercy to be done on the sabbath day? Yes. Ought not this woman to be loosed from this bond on the sabbath day? Luke xiii. 16. And works of necessity? Yes. Jesus went on the sabbath through the corn and his disciples were an hungered and began to pluck the ears of corn to eat, Matt. xii. 1. Are Christians obliged to the same strictness in keeping the sabbath as the Jews? No. Ye have been called unto liberty, Gal. v. 13. But should they be careful not to abuse their liberty? Yes. Use not your liberty for an occasion to the flesh, *ibid.* And is conscience as directed by the word the only judge in this case? Yes. Happy is he that condemneth not himself in that which he alloweth, Rom. xiv. 22.

Q. 66. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission or careless performance of the duties required, profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works, about worldly employments and recreations.

§ Is the sabbath profaned by the neglect of it? Yes. They hid their eyes from my sabbaths, and I am profaned amongst them, Ezek. xxii. 26. And by unnecessary journeys, visits, and the like? Yes. Abide ye every man in his place, let no man go out of his place on the seventh day, Exod. xvi. 29. And

by pastimes and diversions? Yes. Not finding thine own pleasure, Isa. lviii. 13. And by idle and unprofitable discourse? Yes. Not speaking thine own words, Isa. lviii. 13. And especially by those actions which are at all times unlawful? Yes. They have committed adultery in the same day, and hath profaned my sabbaths, Ex. xxiii. 37, 38.

§ Do those profane the sabbath who perform the duties of it carelessly? Yes. Ye brought that which was torn, and lame and sick, Mal. i. 13. Or hypocritically? Yes. Their heart is far from me, Matt. xv. 8. Or reluctantly? Yes. As Doeg who was detained before the Lord, 1 Sam. xxi. 7. Or who are weary of it? Yes. They say when will the new moon be gone, that we may sell corn, and the sabbath that we may set forth wheat, Amos viii. 5.

Q. 67. What are the reasons annexed to the fourth commandment?

A. The reasons annexed to the fourth commandment are God's allowing us six days of the week for our own employment, his challenging a special propriety in the seventh, his own example, and his blessing the sabbath-day.

§ Hath God allowed us six days to work in? Yes. Six days may work be done, Exod. xxxi. 15. And ought we to work on those six days? Yes. There are six days on which man ought to work. Luke xiii. 14. Is it highly reasonable then that we should devote a seventh to God? Yes. For his commandments are not grievous, 1 John v. 3.

§ Doth God challenge a special propriety in the sabbath-day? Yes. It is the sabbath of the Lord thy God, Deut. v. 14. And is that a reason why we should devote it to him? Yes. Render unto God the things that are God's, Mat. xxii. 21. Did God himself observe the sabbath? Yes. For the seventh day he rested and was refreshed, Ex. xxx. 17. And ought we to imitate him? Yes. Be ye followers of God as dear children, Eph. v. 1. Did Christ observe the sabbath? Yes. He was teaching in one of the synagogues on the sabbath, Luke xiii. 10. And should we follow his example? Yes. Let this mind be in you, which was also in Christ Jesus. Phil. ii. 5.

§ Is the due observation of the sabbath attended with many blessings? Yes. Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth. Isa. lviii. 14. Doth it bring blessings upon particular persons and families? Yes. To the eunuchs that keep my sabbaths, I will give a place in my house, and a name better than of sons and daughters, Is. lvi. 4, 5. And upon the state? Yes. If you hallow the sabbath day, and do not work thereon, then shall this city remain for ever, Jer. xvii. 24, 25. And upon the church? Yes. Then they shall come from the cities of Judah, and from the plain, bringing burnt offerings and meat-offerings and sacrifices of praise unto the house of the Lord, ver. 26. Will a profana-

tion of the sabbath expose to God's severest wrath? Yes. They greatly polluted my sabbaths, then I said I would pour out my fury on them, Ezek. xx. 13. Is it in effect a violation of the whole law? Yes. They rebelled against me, they walked not in my statutes, they polluted my sabbaths, ver. 21. And may those that break sabbaths expect to lose them? Yes. I will cause her sabbaths to cease, Hos. ii. 11.

Q. 68. What is the fifth commandment?

A. The fifth commandment is, Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

§ Is piety towards God a necessary branch of true religion? Yes. Add to patience, goodness, 2 Pet. i. 6. And is righteousness towards men a branch of the same? Yes. Follow that which is good to all men, 1 Thes. v. 15. Doth the law of God require both? Yes. To do justly, to love mercy, and to walk humbly with God, Mich. vi. 8. Doth the grace of the gospel teach both? Yes. To live soberly, righteously, and godly, Tit. iii. 12. Have good men practised both? Yes. Herein do I exercise myself, to have always a conscience void of offence toward God and toward men, Acts xxiv. 16. Ought these two therefore never to be separated? No. For what God hath joined together let no man put asunder, Matt. xix. 6.

§ Are kings and supreme governors included under the general title of fathers? Yes. Blessed be the

kingdom of our father David, Mark xi. 10. And pastors of churches? Yes. Ye have not many fathers, for in Christ Jesus I have begotten you through the gospel, 1 Cor. iv. 15. And masters of families? Yes. Naaman's servants said unto him, my Father, 2 Kings, v. 8. And all superiors either in age and office, or in gifts and endowments? Yes. Hear, ye children, the instruction of a father, Prov. iv. 1. And is proper respect due to all these according to their different characters and stations? Yes. Render therefore honour to whom honour is due, Rom. xiii. 7.

Q. 69. What is required in the fifth commandment?

A. The fifth commandment requireth the preserving the honour, and performing the duties which belong to every one in their several places and relations; as superiors, inferiors or equals.

§ Should children reverence their parents? Yes. Ye shall fear every man his father and his mother, Lev. xix. 3. And obey their instructions? Yes. Children, obey your parents in the Lord, Eph. vi. 1. And submit to their corrections? Yes. The father of our flesh corrected us, and we gave them reverence, Heb. xii. 9. And seek their consent in disposing of themselves? Yes. Jacob obeyed his father and mother, and went to Padan-Aram for a wife. Gen. xxviii. 7. Is it their duty thankfully to acknowledge the favours they have received from them?

Yes. I was my father's son, tender and only beloved in the sight of my mother, Prov. iv. 3. And if possible to requite them? **Yes.** Let them show piety at home, and requite their parents, 1 Tim. v. 4. And do these duties extend to those that are only our parents-in-law? **Yes.** So Moses harkened to the voice of his father-in-law, and did all that he had said, Exod. xviii. 24.

§ Should parents provide for their children? **Yes.** What man is there among you, who if his son ask bread, will give him a stone? Mat. vii. 9. And instruct them? **Yes.** Train up a child in the way he should go, Prov. xxii. 6. And correct them when needful? **Yes.** The rod and reproof give wisdom, Prov. xxix. 15. But should they abstain from severity and passion? **Yes.** Parents, provoke not your children to anger, Col. iii. 21. Is it the duty of parents to pray for their children? **Yes.** Give unto Solomon, my son, a perfect heart, 1 Chron. xxix. 19. And to pray with them? **Yes.** Thus David returned to bless his household, 2 Sam. vi. 20. And to set them a good example? **Yes.** I will walk within my house with a perfect heart, Ps. ci. 2. And to keep a watchful eye over them? **Yes.** It may be my sons have sinned and cursed God in their hearts, Job i. 5. And will this in the end turn to their own advantage? **Yes.** For he that begetteth a wise child shall have joy of him, Prov. xxiii. 24.

§ Should servants honour their masters? Yes. They must count them worthy of all honour, 1 Tim. vi. 1. And obey them? Yes. Ye servants obey in all things your masters, Col. iii. 22. And be just and faithful to them? Yes. Showing all good fidelity, Tit. ii. 10. And patiently bear their reproofs and corrections? Yes. Not answering again, Tit. ii. 9. Is this subjection due even to froward masters? Yes. To the froward also, 1 Pet. ii. 18. And is it equally so to believing ones? Yes. They that have believing masters let them not despise them, but rather do them service, 1 Tim. vi. 2.

§ Should masters be just to their servants? Yes. Masters, give to your servants, that which is just and good, Col. iv. 1. And gentle? Yes. Forbearing threatening, Eph. vi. 9. But should they be careful to maintain their authority? Yes. For the earth is disquieted for a servant when he reigneth, Prov. xxx. 22.

§ Is it the duty of husbands to love their wives? Yes. Husbands, love your wives, Eph. v. 25. And of wives to submit to their husbands? Yes. Wives, submit yourselves unto your own husbands, Eph. v. 22. Is it the duty of husbands and wives to be pleasing one to another? Yes. He that is married careth how to please his wife, and she that is married how to please her husband, 1 Cor. vii. 33, 34. And to be mutually helpful to one another in their religious concerns? Yes. How knowest thou, O

wife, whether thou shalt save thy husband, or how knowest thou, O man, whether thou shalt save thy wife, 1 Cor. vii. 16.

§ Is there a duty due from subjects to their magistrates? Yes. Honour the king, 1 Peter ii. 17. And from magistrates to their subjects? Yes. He that ruleth over men must be just, 2 Sam. xxiii. 3. Is there a duty due from people to their ministers? Yes. Obey them that have the rule over you, and submit yourselves, Heb. xiii. 17. And from ministers to their people? Yes. Feed the flock of God, which is among you, 1 Pet. v. 2.

§ Is it the duty of inferiors to honour their superiors? Yes. Thou shalt rise up before the hoary head, and honour the face of the old man, Lev. xix. 32. And to endeavour to improve by them? Yes. They waited for me as for the rain, Job xxix. 23. Is it the duty of superiors to carry it respectfully towards their inferiors? Yes. Condescend to men of low estate, Rom. xii. 16. And to seek their edification? Yes. The fruit of the righteous is a tree of life, Prov. xi. 30.

§ Should neighbours show themselves neighbourly? Yes. Let every one please his neighbour for his good, Rom. xv. 2. And friends behave themselves friendly? Yes. A man that hath friends must show himself friendly, Prov. xviii. 24. And brethren carry themselves in a brotherly manner? Yes. Behold how good and pleasant a thing it is

for brethren to dwell together in unity, Psa. cxxxiii.

1. And does a failure on one side justify a failure on the other? No. See that none render evil for evil to any man, 1 Thes. v. 15.

Q. 70. What is forbidden in the fifth commandment?

A. The fifth commandment forbiddeth the neglecting of or doing any thing against the honour and duty which belongeth to every one in their several places and relations.

§ Is it a sin for children to be irreverent to their parents? Yes. Cursed be he that setteth light by father or mother, Deut. xxvii. 16. Or disobedient? Yes. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagle shall eat it, Prov. xxx. 17. Or wasteful? Yes. He that wasteth his father, or chaseth away his mother causeth shame, Prov. xix. 26. Or incorrigible? Yes. Why do we such things, notwithstanding they hearkened not to the voice of their Father, 1 Sam. xxiii. 25. Is it a sin for parents not to love their children? Yes. Such are without natural affection, Rom. i. 31. Or to be remiss in their education? Yes. His sons make themselves vile, and he restraineth them not, 1 Sam. iii. 12.

§ Is it a sin for inferiors to be rude and undutiful to their superiors? Yes. For the child to behave himself proudly against the ancient, and the base

against the honourable, Isa. iii. 5. And for superiors to be harsh and uncivil to inferiors? Yes. Who say to the poor, stand thou there, or sit thou under my footstool, Jam. ii. 3. Is it a sin for equals to affect the pre-eminency? Yes. There was a strife among the disciples which of them should be accounted the greatest, Luke xxii. 24. Or to be vexatious and quarrelsome? Yes. Lest there be debates, wraths, and envyings, 2 Cor. xii. 20.

Q. 71. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth commandment is a promise of long life and prosperity as far as it shall serve for God's glory and their own good to all such as keep this commandment.

§ Have some good men been cut off in the midst of their days? Yes. He weakeneth my strength in the way; he shorteneth my days, Psa. cii. 23. But is this always in mercy? Yes. They are taken away from the evil to come, Isa. lvii. 1. Have some wicked men lived to a great age? Yes. The wicked live and become old, Job xxi. 7. And is this always in judgment? Yes. For the sinner being an hundred years old shall be accursed, Isa. lxv. 20. But are good people of all others most likely to enjoy the comforts of this world? Yes. There is no want to them that fear him, Ps. xxxiv. 9. And to live long in it? Yes. What man is he that desireth life, and loveth many days, let him depart from evil

and do good, Ps. xxxiv. 12, 14. And shall this blessing be granted as far as it is for God's glory and their own good? Yes. There failed not ought of any good thing the Lord had spoken, all came to pass, Josh. xxi. 45. And if denied in this world shall it be bestowed in the next? Yes. For this is the promise which he hath promised, even eternal life, 1 John ii. 25.

§ Is long life and happiness a blessing peculiarly vouchsafed to dutiful and obedient children? Yes. My son keep my commandments, for length of days, and long life and peace, shall they add unto thee, Prov. iii. 1, 2. And denied to the unruly and disobedient? Yes. There shall not be an old man in thy house, 1 Sam. ii. 31.

Q. 72. What is the sixth commandment?

A. The sixth commandment is, Thou shalt not kill.

§ Are the lives of men in their own nature precious? Yes. The life is more than meat, Matt. vi. 25. Hath God therefore set a hedge round about them? Yes. Of every man will I require the life of man, Gen. ix. 5. And was it needful that he should do so? Yes. For out of the heart proceed murders, Matt. xv. 19.

Q. 73. What is required in the sixth commandment?

A. The sixth commandment requireth all lawful endeavours to preserve our own life, and the life of others.

§ Is self-preservation a part of the law of nature?

Yes. Skin for skin, all that a man hath will be given for his life, Job ii. 4. But has this law been broken? Yes. For some choose strangling rather than life, Job vii. 15. Was it therefore necessary that it should be enforced by an express command? Yes. Do thyself no harm, Acts xvi. 28.

§ Should we use all lawful methods for the preservation of our health? Yes. Use a little wine for thy stomach sake, 1 Tim. v. 23. Should we for this purpose be moderate in the use of meats and drinks? Yes. When thou sittest to eat with a ruler, put a knife to thy throat, Prov. xxiii. 1, 2. And avoid all unnecessary acts of mortification? Yes. Be not righteous overmuch, for why shouldest thou destroy thyself? Eccles. vii. 16. And defend ourselves against violence? Yes. He that hath no sword let him sell his garments and buy one, Luke xxii. 36. And fly from persecution? Yes. When they persecute you in one city fly to another, Matt. x. 23. And not causelessly run into danger? No. Let not thy voice be heard amongst us, lest angry fellows run upon thee, and thou lose thy life, Judges xviii. 25.

§ Should whatsoever we do for the preservation of our own lives be with an eye to God's glory? Yes. That whether we live, we might live unto the Lord, Rom xiv. 8. Is it therefore unlawful to commit sin even to save life? Yes. For he that so saveth his life shall lose it, Matt. xvi. 25.

§ Should we be careful of the lives of others? Yes. Judah said, what profit is it, if we slay our brother, Gen. xxxvii. 26. Should we pray for their health? Yes. I wish above all things that thou mayest prosper and be in health, 3 John, ver. 2. And discover designs to their prejudice? Yes. When Paul's sister's son heard of their lying in wait, he went and told Paul, Acts xxii. 16. And hide them from the unjust fury of their enemies? Yes. As Obediah hid the prophets of the Lord by fifties in a cave, 1 Kings xviii. 4. And avoid every thing whereby their lives might be endangered? Yes. Thou shalt make a battlement for thy roof that thou bring not blood upon thine house, if any man fall from thence, Deut. xxii. 8.

§ Should magistrates defend the innocent? Yes. They must deliver them that are drawn out to death, Prov. xxiv. 11. And rich men succour the poor? Yes. The blessing of him that was ready to perish came upon me, Job xxix. 13. Should we be careful of giving offence? Yes. If it be possible live peaceably with all men, Rom. xii. 18. And equally so of taking it? Yes. Dearly beloved, avenge not yourselves, Rom. xii. 19.

Q. 74. What is forbidden in the sixth commandment?

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto.

§ Is it a sin to destroy ourselves? Yes. Why shouldest thou die before thy time? Eccles. vii. 17. Is this often the fruit of pride? Yes. When Ahithophel saw that his counsel was not followed, he went and hanged himself, 2 Sam. xvii. 23. And of envy? Yes. Envy is the rottenness of the bones, Prov. xiv. 30. And of passion? Yes. I do well to be angry, even unto death, Jonah iv. 9. And of uncleanness? Yes. He that committeth fornication sinneth against his own body, 1 Cor. vi. 18. And of intemperance? Yes. At last it biteth like a serpent, and stingeth like an adder, Prov. xxiii. 32. And of immoderate care and sorrow? Yes. For the sorrow of the world worketh death, 2 Cor. vii. 10.

§ Is this an encroachment upon God's prerogative? Yes. For 'tis he that killeth and maketh alive, Deut. xxxii. 39. And a compliance with Satan's temptations? Yes. For he was a murderer from the beginning, John viii. 44. But may we not expose our lives for the sake of a good conscience? Yes. They loved not their lives unto death, Rev. xii. 11. And hazard them in a good cause? Yes. Zebulon and Naphtali jeopardied their lives in the high places of the field, Judg. v. 18.

§ Is it a breach of this command for magistrates to take away the lives of capital offenders? No. Thou shalt do according to the sentence; and the man that will do presumptuously, even that man shall die, Deut. xvii. 10, 12. Or for one man to kill another

in lawful war? No. Smite Amalek, and slay both man and woman, infant and suckling, 1 Sam. xv. 3. Or by accident? No. Whoso killeth his neighbour ignorantly, whom he hateth not in time past, shall flee to the city of refuge, Deut. xix. 4, 5. Or in his own defence? No. For if a thief be found breaking up, and be smitten that he die, then shall no blood be shed for him, Exod. xxii. 2.

§ But is wilful murder a great sin? Yes. It was said by them of old time, thou shalt not kill, Matt. v. 21. Is it a crying sin? Yes. The voice of thy brother's blood crieth to me from the ground, Gen. iv. 10. Is it a sin that calls for present punishment? Yes. Thou shalt take him from my altar that he may die, Exod. xxi. 14. And exposes to future damnation? Yes. For no murderer hath eternal life, 1 John iii. 15. Ought we therefore to pray that God would keep us from it? Yes. Deliver me from blood-guiltiness, O God, Ps. li. 14.

§ Is it a breach of this commandment to counsel the death of others? Yes. Thou hast slain him with the sword of the children of Ammon, 2 Sam. xii. 9. Or to consent to it? Yes. Ye by wicked hands have crucified and slain, Acts ii. 23. Or to be any way accessory to it? Yes. I have sinned, in that I have betrayed innocent blood, Matt. xxvii. 4. Or to rejoice at it? Yes. If I have rejoiced at the destruction of him that hated me, Job xxxi. 29. Or being in power to neglect to punish it? Yes

Ye shall take no satisfaction for the life of a murderer, but he shall surely be put to death, so shall ye not pollute the land, Numb. xxxv. 31, 33.

§ Is unjust and immoderate anger a breach of this commandment? Yes. Whoso is angry with his brother without a case, is in danger of the judgment, Matt. v. 22. And foul and provoking language? Yes. Whosoever shall say unto his brother, Racha, or thou fool, shall be in danger of hell fire, ibid. And malice and hatred? Yes. He that hateth his brother is a murderer, 1 John iii. 15. And is there such a thing as soul murder? Yes. If thou givest him not warning his blood will I require at thine hand, Ez. iii. 18.

Q. 75. What is the seventh commandment?

A. The seventh commandment is, Thou shalt not commit adultery.

§ Is adultery a sin which some are much inclined to? Yes. They were as fed horses, every one neighing after his neighbour's wife, Jer. v. 8. Is it necessary therefore that it should be forbidden? Yes. The law was made for whoremongers, 1 Tim. i. 10. Was it forbidden under the Old Testament? Yes. Thou shalt not lie with thy neighbour's wife to defile thyself with her, Lev. xviii. 20. And is it forbidden under the New? Yes. For this is the will of God, that ye should abstain from fornication, 1 Thess. iv. 3. And is it contrary to the law of nature? Yes. For Abimelech calls adultery a great sin, Gen. xx. 9.

Q. 76. What is required in the seventh commandment?

A. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech and behaviour.

§ Is it our duty to keep our bodies pure? Yes. We must possess our vessels in sanctification and honour, and not in the lust of concupiscence, 1 Thes. iv. 4. Should our thoughts be chaste? Yes. Lust not after her beauty in thine heart, Prov. vi. 25. And in words? Yes. Let no corrupt communication proceed out of your mouth, Eph. iv. 29. And our behaviour? Yes. Having a chaste conversation coupled with fear, 1 Pet. iii. 2. Should we be careful of our own chastity? Yes. We must cleanse ourselves from all filthiness both of flesh and spirit, 2 Cor. vii. 1. And of that of others? Yes. And it came to pass as she spake to Joseph day by day, that he harkened not unto her to lie by her, Gen. xxxix. 10.

§ Should we for this purpose keep a strict watch over our senses? Yes. I made a covenant with mine eyes, Job xxxi. 1. And study the rules of sobriety and temperance? Yes. I keep under my body and bring it into subjection, 1 Cor. ix. 27. And addict ourselves to some lawful calling? Yes. Thus Joseph went into the house to do his business, Gen. xxxix. 11. And avoid loose and wanton company? Yes. Come not nigh the door of her

house, Prov. v. 8. And if other means prove ineffectual should we marry? Yes. If they cannot contain let them marry, 1 Cor. vii. 9. Is it therefore a sin in the papists to forbid marriage to the clergy? Yes. Forbidding to marry, 1 Tim. iv. 3.

Q. 77. What is forbidden in the seventh commandment?

A. The seventh commandment forbiddeth all unchaste thoughts, words and actions.

§ Is adultery a very great sin? Yes. It is called an abomination, Ez. xxii. 11. Doth it waste the body? Yes. And thou mourn at last when thy flesh and thy body are consumed, Prov. v. 11. And wrong the soul? Yes. Abstain from fleshly lusts, that war against the soul, 1 Pet. ii. 11. And bring a blot upon the character? Yes. A wound and dishonour shall they get, Prov. vi. 33. Is it a besotting sin? Yes. It takes away the heart, Hos. iv. 11. And an impoverishing sin? Yes. By means of a whorish woman a man is brought to a piece of bread, Prov. vi. 26. Is it a kind of sacrilege? Yes. Shall I take the members of Christ and make them the members of a harlot, 1 Cor. vi. 15. Doth it unfit for the fellowship of the saints? Yes. I have written unto you not to keep company if any man that is called a brother be a fornicator, 1 Cor. v. 11. And will it be severely punished both in this world and in that which is to come? Yes. For whoremongers and adulterers God will judge, Heb. xiii. 4.

§ Is fornication as well as adultery a sin? Yes. Mortify your members which are upon earth, fornication, Col. iii. 5. And incest? Yes. None of you shall approach to any that is near of kin to him, Lev. xviii. 6. And polygamy? Yes. Did not he make one? yet he had the residue of the spirit, Mal. ii. 15. And all manner of uncleanness? Yes. But fornication and uncleanness, let it not be once named amongst you, Eph. v. 3.

§ Are unclean desires sinful? Yes. We must mortify inordinate affection and evil concupiscence, Col. iii. 5. And unclean reflections? Yes. She multiplied her whoredoms by calling to remembrance the days of her youth, Ez. xxiii. 19. And unchaste looks? Yes. Having eyes full of adultery, 2 Pet. ii. 14. And immodest apparel? Yes. There met him a woman with the attire of a harlot, Prov. vii. 10. And obscene words? Yes. Neither filthiness nor foolish talking, Eph. v. 4. And lascivious actions? Yes. Such as chambering and wantonness, Rom. xiii. 13. And that intemperance and idleness which lead hereto? Yes. This was the iniquity of Sodom, pride, idleness, and fulness of bread, and she committed abomination before me, Ez. xvi. 49, 50.

Q. 78. What is the eighth commandment?

A. The eighth commandment is, Thou shalt not steal.

§ Hath God a supreme and sovereign right over

all things? Yes. He is Lord of all, Acts x. 36. But have men a delegated right over their lawful possessions? Yes. The earth, God hath given to the children of men, Ps. cxv. 16. Is it a sin therefore to deprive any of this their right? Yes. Ye shall not steal nor deal falsely, Lev. xix. 11. And was such a prohibition necessary? Yes. For every brother will utterly supplant, Jer. ix. 4.

Q. 79. What is required in the eighth commandment?

A. The eighth commandment requireth the lawful procuring and furthering our own and our neighbour's wealth and outward estate.

§ Is it lawful for us to seek our own temporal advantage? Yes. And now when shall I provide for my own house, Gen. xxx. 30. Should we do this by an application to some lawful calling? Yes. Study to be quiet and to do your own business, 1 Thess. iv. 11. And by diligence in that calling? Yes. Not slothful in business, Rom. xii. 11. And by frugality? Yes. He that gathereth in the summer is a wise son, Prov. x. 5. And by a discreet conduct? Yes. For by understanding is a house established, Prov. xxiv. 3. And to all this should we join fervent prayer? Yes. I will for this be inquired of by the house of Israel, Ez. xxxvi. 37.

§ Must we be just to all that we deal with? Yes. Render to all their due, Rom. xiii. 7. Must we not over-reach the ignorant? No. Let no man defraud

or go beyond his brother, 1 Thes. iv. 6. Nor oppress the indigent? No. We must not buy the poor for silver, and the needy for a pair of shoes, Amos viii. 6. But should we rather relieve them? Yes. If thy brother be waxen poor and fallen into decay, thou shalt relieve him, Lev. xxv. 35. And be forward so to do? Yes. We must be ready to distribute, willing to communicate, 1 Tim. vi. 18.

§ Must we faithfully fulfil our promises? Yes. I took an oath of them that they should do according to this promise, Neh. v. 12. And be true to our trusts? Yes. It is required in stewards that a man be found faithful, 1 Cor. iv. 2. And return what we have borrowed? Yes. For the wicked borroweth and payeth not again, Ps. xxxvii. 21. And discharge our just debts? Yes. Owe no man any thing, Rom. xiii. 8. And make restitution where wrong has been done? Yes. He shall restore that which he took violently away, or the thing which he hath deceitfully gotten, Lev. vi. 4. And is such honesty the best policy? Yes. For a little that a righteous man hath is better than the riches of many wicked, Ps. xxxvii. 16.

Q. 80. What is forbidden in the eighth commandment?

A. The eighth commandment forbiddeth whatsoever doth, or may unjustly hinder our own or our neighbour's wealth, and outward estate.

§ Doth this commandment forbid the foolish and

extravagant wasting our own substance? Yes. The prodigal went into a far country, and wasted his substance, Luke xv. 13. Is this done by luxury and intemperance? Yes. The glutton and the drunkard shall come to poverty, Prov. xxiii. 21. And by sloth and idleness? Yes. A little more sleep, a little more slumber, so shall thy poverty come like one that travelleth, Prov. xxiv. 23. And by keeping loose company? Yes. He that followeth after vain persons shall have poverty enough, Prov. xxviii. 19. And by an excessive love of pleasure? Yes. He that loveth pleasure shall be a poor man, Prov. xxi. 17. And by rash and imprudent engagements for others? Yes. Be not a surety for debts, for why should he take away thy bed from under thee? Prov. xxii. 26, 27. And doth that which tends to poverty tend to injustice too? Yes. Lest I be poor and steal, Prov. xxx. 9.

§ Is this commandment broken by covetousness? Yes. Wo to him that coveteth an evil covetousness, Habak. ii. 9. And by cruelty and uncharitableness? Yes. Whoso stoppeth his ears at the cry of the poor, shall cry himself, and shall not be heard, Prov. xxi. 31. And by unlawful contracts? Yes. Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money, Acts xiii. 20. And by all unwarrantable arts for the increase of our substance? Yes. There shall not be found among you one that useth divination or

an observer of times, or an enchanter, or a witch, Deut. xviii. 10.

§ Doth this commandment forbid all exaction and oppression? Yes. Ye shall not oppress one another, Lev. xxv. 14. And cozening and cheating? Yes. Shall I count them pure with the wicked balances, and with the bag of deceitful weights, Micah vi. 11. And vexatious lawsuits? Yes. Now therefore there is utterly a fault among you, because you go to law, one with another, 1 Cor. vi. 7.

§ Is theft particularly forbidden in this commandment? Yes. Do not steal. Mark x. 19. Is it a sin for servants to defraud their masters? Yes. A certain rich man had a steward, and the same was accused to him, that he had wasted his goods, Luke xvi. 1. Or for children to steal from their parents? Yes. Whoso robbeth his father or mother, and saith it is no transgression, is the companion of a destroyer, Prov. xxviii. 24. Is it a sin to steal even the necessaries of life? Yes. For such shall restore seven fold, Prov. vi. 31. And is it equally so to receive or conceal stolen goods? Yes. Whoso is a partner with a thief, hateth his own soul, Prov. xxix. 24.

Q. 81. What is the ninth commandment?

A. The ninth commandment is, Thou shalt not bear false witness against thy neighbour.

§ Is a good name a great privilege? Yes. 'Tis better than precious ointment, Eccl. vii. 1. Is there

a law then made for the security of it? Yes. The law is made for perjured persons, 1 Tim. i. 10. And is it needful that there should? Yes. For every neighbour will walk with slanders, Jer. ix. 4.

Q. 82. What is required in the ninth commandment?

A. The ninth commandment requires the maintaining and promoting of truth between man and man, and of our own and of our neighbour's good name, especially in witness-bearing.

§ Should we endeavour to get a good name? Yes. If there be any virtue, if there be any praise, think on these things, Phil. iv. 8. And to keep it? Yes. For a little folly disgraceth him that is in reputation for wisdom and honour, Eccl. x. 1. May we for this purpose vindicate our character when aspersed? Yes. My righteousness I hold fast, and will not let it go. Job xxvii. 6. And speak modestly in our own commendation? Yes. In nothing am I behind the very chiefest apostles, though I am nothing, 2 Cor. xii. 11.

§ Is a good name an honour to God? Yes. On your part he is glorified, 1 Pet. iv. 14. And a credit to religion? Yes. We will go with you, for we have heard that God is with you, Zech. viii. 23. And a comfort to ourselves? Yes. For a good report maketh the bones fat, Prov. xv. 30. But do all enjoy this blessing who deserve it? No. For I heard the defaming of many, Jer. xx. 10.

§ Should we be tender of others good name as well as our own? Yes. We also bear record, 3 John ver. 12. Should we for this purpose cover their faults? Yes. He that covereth transgression seeketh love, Prov. xvii. 9. And be secret in our reproofs? Yes. Tell him between him and thee alone, Matt. xviii. 15. Should we put the best construction on their actions? Yes. Charity thinketh no evil, 1 Cor. xiii. 5. And discourage backbiting and detraction? Yes. We must with an angry countenance drive away a backbiting tongue, Prov. xxv. 23. Should we also vindicate them from unjust aspersions? Yes. Let not the king sin against David, because his works have been to thee-ward very good, 1 Sam. xix. 4. And joyfully receive all reports to their advantage? Yes. I rejoiced greatly when the brethren came and testified of the truth that is in thee, 3 John ver. 3. And will a regard to others good name be the best security to our own? Yes. For with what measure you mete, it shall be measured to you again, Matt. vii. 2.

§ Is it our duty to speak the truth? Yes. Speak ye every man the truth to his neighbour, Zech. viii. 16. And when called thereto the whole truth? Yes. Samuel told Eli every whit, and hid nothing from him, 1 Sam. iii. 18. And nothing but the truth? Yes. Surely they are my people, children that will not lie, Isa. lxiii. 8. Should truth be observed in our common conversation? Yes. Lie not one to another;

Col. iii. 9. And in our promise and engagements? Yes. Better it is that thou shouldst not vow, than vow and not pay, Eccl. v. 5. But especially in witness-bearing? Yes. For a true witness delivereth souls, Prov. xiv. 25.

§ In order to speak the truth should we think before we speak? Yes. Whatsoever things are true, think on these things, Phil. iv. 8, And avoid loquacity? Yes. For in the multitude of words there wanteth not sin, Prov. x. 19. And accustom ourselves to a sober way of speaking? Yes. I speak the words of truth and soberness, Acts xxvi. 25. And be careful of rash promises? Yes. Suffer not thy mouth to cause thy flesh to sin, neither say thou before the angel, it was an error, Eccl. v. 6. And endeavour to overcome the fear of man? Yes. Whom hast thou feared that thou hast lied? Isa. lvii. 11. And not do any thing that we should be ashamed to own? No. As Sarah, who first laughed, and then denied it, saying, I laughed not, Gen. xviii. 15.

Q. 83. What is forbidden in the ninth commandment?

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbour's good name.

§ Is lying a great sin? Yes. Lying lips are an abomination to the Lord, Prov. xii. 22. Is it a sin that makes us like the devil? Yes. For when he speaketh a lie he speaketh of his own, John viii. 44.

Is it an unprofitable sin? Yes. The getting of treasures by a lying tongue is vanity tossed to and fro of them that seek death, Prov. xxi. 6. Is it a sin that will be detected? Yes. For a lying tongue is but for a moment, Prov. xii. 19. And severely punished. Yes. For without are dogs, and whoso loveth and maketh a lie, Rev. xxii. 15. Should we therefore hate it? Yes. I abhor lying, Psa. cxix. 163. And pray against it? Yes. Remove from me the way of lying, v. 29.

§ May we tell lies to make sport? No. They make the king glad with their wickedness, and the princes with their lies, Hos. vii. 3. Or to excuse a fault? No. As Gehazi, who said, thy servant went no whither, 2 Kings v. 25. Or with an intention to do good? No. We must not do evil that good may come, Rom. iii. 8.

§ Is detraction and slander a sin? Yes. Thou sittest and slanderest thine own mother's son, Psa. l. 20. But may we not return slander for slander? No. Render not railing for railing, 1 Pet. iii. 9. Is flattery also a sin? Yes. They speak vanity every one with his neighbour, with flattering lips and a double heart do they speak, Psa. xii. 2. Is self-detraction a sin? Yes. There is that maketh himself poor and yet hath great riches, Prov. xiii. 7. And self-flattery? Yes. There is that maketh himself rich, and yet hath nothing, *ibid*.

§ Doth this commandment forbid perjury? Yes.

I will be a swift witness against false swearers, Mal. iii. 5. And subornation? Yes. Thus the Jews set up false witnesses against Stephen, Acts vi. 11, 13. And backbiting and talebearing? Yes. Thou shalt not go up and down as a talebearer among thy people, Lev. xix. 16. And all censorious and uncharitable reflections? Yes. For he that speaketh evil of his brother, and judgeth his brother, speaks evil of the law, and judgeth the law, James iv. 11.

Q. 84. Which is the tenth commandment?

A. The tenth commandment is, Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

• § Does the heart need a restraint? Yes. For it is desperately wicked, Jer. xvii. 9. And does the law of God lay a restraint upon the heart? Yes. For the law is spiritual, Rom. vii. 14. And will a restraint upon the sins of the heart be the most effectual preservative from all other sins? Yes. Cleanse first that which is within the cup or platter, that the outside may be clean also, Matt. xxiii. 26.

§ Are we forbidden to covet another man's house? Yes. As they that covet houses and take them away, Micah ii. 2. Or another man's wife? Yes. As David did, who seeing Bathsheba, the wife of Uriah, sent and inquired after her, 2 Sam. xi. 3. Or another man's goods? Yes. I have coveted no man's silver, or gold, or apparel, Acts xx. 33.

Q. 85. What is required in the tenth commandment?

A. The tenth commandment requireth a full contentment with our own condition, with a right and charitable frame of spirit towards our neighbour and all that is his.

§ Have wicked men a civil property in their goods? Yes. Was it not thine own? Acts v. 4. Should they therefore be suffered quietly to enjoy them? Yes. David's heart smote him, because he had cut off Saul's skirt, 1 Sam. xxiv. 5.

§ Is the good man's condition settled by God? Yes. He performeth the thing that is appointed for me, Job xxiii. 14. And is it that which is best for him? Yes. For God giveth to a man that is good in his sight, Eccles. ii. 26. And infinitely better than he deserves? Yes. For it is of the Lord's mercies that we are not consumed, Lam. iii. 22. Should he therefore be contented in it? Yes. I have learned in whatsoever state I am therewith to be content, Phil. iv. 11. And is contentment a powerful antidote against covetousness? Yes. Let your conversation be without covetousness, and be content with such things as ye have, Heb. xiii. 5.

§ Should we not seek great things for ourselves? No. Seekest thou great things for thyself, seek them not, Jer. xlv. 5. Nor grieve at the more prosperous circumstances of others? No. Fret not thyself because of him who prospereth in his way, Psa.

xxxvii. 7. But rather rejoice in their prosperity and endeavour to promote it? **Yes.** Thus Mordecai sought the wealth of his people, and spoke peace to all his seed, **Est. x. 3.**

§ In order to obtain this happy temper of mind, should we resign up our wills to the will of God? **Yes.** He shall choose our inheritance for us, **Psa. xlvii. 4.** And be much in contemplating the vanity of the creature? **Yes.** Wilt thou set thine eyes upon that which is not? **Prov. xxiii. 5.** And make a due estimate of the blessings which we possess? **Yes.** For better is the sight of the eye than the wandering of the desire, **Eccles. vi. 9.** And frequently transfer our thoughts to the other world? **Yes.** We look not at the things that are seen, which are temporal, but at the things which are not seen, which are eternal, **2 Cor. iv. 18.** And if after all we find some risings of discontent should we check them in their first appearances? **Yes.** O my soul, why art thou disquieted within me? **Psa. xlii. 5.**

Q. 86. What is forbidden in the tenth commandment?

A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to any thing that is his.

§ Is discontent a sin? **Yes.** The foolishness of man perverteth his way, and his heart fretteth against the Lord, **Prov. xix. 3.** Can it make our condition

better? No. For which of you can by taking thought can add one cubit to his stature, Matt. vi. 27. And will it certainly make it worse? Yes. All this availeth me nothing so long as I see Mordecai the Jew sitting in the king's gate, Esth. v. 13. Is it a sin to undervalue present mercies? Yes. As those did who despised the pleasant land, Psa. cvi. 24. Or to aggravate present afflictions? Yes. As Hezekiah, who said, I reckoned till morning, that as a lion, so will he break all my bones, Isa. xxxviii. 13. Is a discontented spirit from Satan? Yes. Yea hath God said ye shall not eat of every tree of the garden, Gen. iii. 1. Is a brand of ignominy affixed to it? Yes. These are murmurers, complainers, Jude ver. 16. And is a curse entailed upon it? Yes. Let them wander up and down for meat, and grudge if they be not satisfied, lix. 15.

§ Is envy a sin? Yes. Let us walk honestly as in the day, not in strife and envying, Rom. xiii. 13. Is it a sin for the wicked to envy the just? Yes. They shall see and be ashamed, for their envy at thy people, Isa. lxxvi. 11. Or for the just to envy the wicked? Yes. Envy not the oppressor, Prov. iii. 31. And is it a sin to envy for the sake of others? Yes. Envyyest thou for my sake? Numb. xi. 29.

§ Is covetousness a great sin? Yes. Covetousness, let it not be once named among you, as becometh saints, Eph. v. 3. And a great vexation? Yes. For he that loveth silver shall not be satis-

fied with silver, Eccles. v. 10. Is it a hurt to our families? Yes. He that is greedy of gain troubleth his own house, Prov. xv. 27. And an injury to our neighbours? Yes. Thus Ahab's covetousness caused Naboth's murder, 1 Kings xxi. 1. And above all an affront to God? Yes. For it is he that maketh poor and maketh rich, 1 Sam. ii. 7. Is it a sin that rarely goes unpunished in this world? Yes. For the iniquity of his covetousness I was wroth and smote him, Isa. lvii. 17. But will it be severely punished in the world to come? Yes. For the covetous shall not inherit the kingdom of God, 1 Cor. vi. 9. Should we therefore strive against it? Yes. Thou, O man of God, flee these things, 1 Tim. vi. 11. And pray against it? Yes. Incline my heart unto thy testimonies and not to covetousness, Ps. cxix. 36.

§ May we desire unlawful enjoyments? No. We must not lust after evil things, 1 Cor. x. 6. Or lawful enjoyments inordinately? No. Labour not for the meat that perisheth, John vi. 27. Doth all sin begin in the desires of the heart? Yes. For sinners walk in the way of their heart, Eccles. xi. 9. Should we therefore keep a constant watch over it? Yes. Keep thine heart with all diligence, for out of it are the issues of life, Prov. iv. 23.

Q. 87. Is any man able perfectly to keep the commandments of God?

A. No mere man since the fall, is able in this life

perfectly to keep the commandments of God, but doth daily break them in thought, word, or deed.

§ Was Adam before the fall perfect? Yes. For in the image of God created he him, Gen. i. 27. Was Christ, who was not a mere man, perfect? Yes. He knew no sin, 2 Cor. v. 21. And are the saints in heaven perfect? Yes. In their mouth is found no guile, Rev. xiv. 5. Yes. But is any mere man since the fall in this life perfect. No. For there is not a just man on earth, Eccles. vii. 20. And have the best of men acknowledged this? Yes. We are all as an unclean thing—and our iniquities like the wind have taken us away, Isa. lxiv. 6.

§ Did the Father of the faithful sin through unbelief? Yes. For he denied his wife, lest the Egyptians should have slain him, Gen. xii. 12, 19. Was Jacob, a plain man, guilty of deceit? Yes. For Isaac said, art thou my very son Esau? and he said I am, Gen. xxvii. 24. Did the meekest man offend by passion? Yes. For they provoked his spirit so that he spoke unadvisedly with his lips, Ps. cvi. 33. And the most patient man by impatience? Yes. For he cursed his day, Job iii. 1. And was the wisest man guilty of the greatest folly? Yes. For when Solomon was old his wives turned away his heart after other gods, 1 Kings xi. 4. Did the most resolute of Christ's disciples sin through weakness and fear? Yes. For he began to curse and to swear, saying, I know not the man, Mark xiv. 71.

And did the apostle Paul, who so earnestly breathed after perfection, yet fall short of it? Yes. I am carnal, sold under sin, Rom. vii. 14.

§ Do the best of saints sin in thought? Yes. Why think ye evil in your hearts? Matt. ix. 4. And in word? Yes. Ye have not spoken of me the king that is right, Job xlii. 7. And in deed? Yes. By this deed thou hast given great occasion to the enemies of the Lord to blaspheme, 2 Sam. xii. 14. Are they guilty of many sins which they know? Yes. My sin is ever before me, Ps. li. 3. And of many more which they do not know. Yes. For who can understand his errors? Ps. xix. 12.

§ Are the saints sanctified in every part? Yes. In soul, body and spirit, 1 Thes. v. 23. And yet are they sanctified but in part? Yes. For God will perfect that which is lacking, 1 Thes. iii. 10. Are they sincerely obedient? Yes. Remember I have walked before thee in truth, Isa. xxxviii. 3. But are they perfectly obedient? No. For we cannot do the things that we would, Gal. v. 17. Have they a relative perfection in Christ? Yes. We are complete in him, Col. ii. 10. But have they a personal perfection in themselves? No. Look not upon me because I am black, Cant. i. 6. Is justification then by our own works impossible? Yes. For if thou, Lord, shouldst mark iniquity, who shall stand? Psa. ciii. 4.

Q. 88. Are all transgressions of the law equally heinous?

A. Some sins in themselves and by reason of several aggravations are more heinous in the sight of God than others.

§ Are all our sins known to God? Yes. They are before his face, Hos. vii. 2. And are all sins heinous in the sight of God? Yes. They provoke him to anger, Deut. ix. 18. But are they all equally so? No. Turn thee yet again and thou shalt see greater abominations, Ez. viii. 15. And will the punishment of sin be proportioned to the aggravations of it. Yes. These shall receive greater damnation, Mark xii. 40.

§ Do sins receive their aggravations from the persons offending? Yes. My people is risen up as an enemy, Micah ii. 8. Are the sins of old persons more heinous than those of others? Yes. See what the ancients of the house of Israel do in the dark, Ez. viii. 12. And of ministers? Yes. Both the prophet and the priest are profane, Jer. xxiii. 11. And of magistrates? Yes. He shall give Israel up because of Jeroboam who did sin, 1 Kings xiv. 16. And of eminent professors? Yes. Of whom is Hymenius and Alexander, 1 Tim. i. 20.

§ Do sins also receive their aggravations from the persons offended? Yes. Against whom do ye sport yourselves, Is. lvii. 4. Are those sins peculiarly aggravated which are immediately committed against God? Yes. If a man sin against the Lord, who shall entreat for him? 1 Sam. ii. 25. And against

Christ? Yes. When the husbandmen saw the Son, they said among themselves this is the heir, come let us kill him, Matt. xxi. 38. And against the person of the Holy Ghost? Yes. The blasphemy against the Holy Ghost shall not be forgiven unto men, Matt. xii. 31. And against superiors? Yes. Were ye not afraid to speak against my servant Moses? Numb. xii. 8. And against whole bodies and communities? Yes. And Joshua said, why hast thou troubled us, the Lord shall trouble thee this day, Josh. vii. 25. And against the souls of men? Yes. To slay the soul that should not die, and to save the soul alive that should not live, Ez. xiii. 19.

§ Doth presumption aggravate sin? Yes. The soul that do thought presumptuously reproacheth the Lord, Numb. xv. 30. And knowledge? Yes. To him that knoweth to do good, and doth it not, to him it is sin, James iv. 17. And reproof? Yes. He that being often reprov'd hardeneth his neck shall be suddenly destroyed, Prov. xxix. 1. And perseverance in sin? Yes. He went on frowardly in the way of his heart, Isa. lvii. 17.

§ Are sins against the light of nature aggravated sins? Yes. There is such fornications among you as is not so much as named among the Gentiles, 1 Cor. v. 1. And deliberate sins? Yes. He deviseth mischief upon his bed, Psal. xxxvi. 4. And public sins? Yes. Absalom went in unto his father's

concubines in the sight of all Israel, 2 Sam xvi. 22. Are sins against mercies greatly aggravated? Yes. Thus Solomon turned from the Lord who had appeared unto him twice, 1 Kings xi. 9. And sins against judgments? Yes. For all this they sinned still, Psa. lxxviii. 32. And sins against express commands? Yes. We have forsaken thy commandments which thou hast commanded by thy servants the prophets, Ezra ix. 10, 11. And sins against our own covenants and engagements? Yes. Thou saidst, I will not transgress, Jer. ii. 20.

§ Is it an aggravation of sin to commit it without shame? Yes. Were they ashamed? nay, they were not at all ashamed, Jer. vi. 15. And with delight? Yes. Their soul delighteth in their abominations, Isa. lxvi. 3. And to boast of it? Yes. Whose glory is in their shame, Phil. iii. 19. May the place also be an aggravation of sin? Yes. In the land of uprightness he will deal unjustly, Isa. xxvi. 10. And the time? Yes. Is it a time to receive money and garments and olive-yards and vineyards? 2 Kings v. 26.

§ Should we take notice of the aggravations of sin in our confessions? Yes. Aaron shall confess the iniquity of the children of Israel, and all their transgressions in all their sins, Lev. xvi. 21. But though aggravated may we hope that it will be pardoned? Yes. Thou hast wearied me with thine iniquities: I, even I, am he that blotted out thy transgressions for mine own sake, Isa. xliii. 24, 25.

Q. 89. What doth every sin deserve?

A. Every sin deserves God's wrath and curse both in this life and that which is to come.

§ Is sin against the body of man? Yes. There is no rest in my bones because of my sin, Psal. xxxviii. 3. And against the soul of man? Yes. He that sinneth against me wrongeth his own soul, Prov. viii. 36. Is it against his temporal interest? Yes. If ye will walk contrary to me, then I will walk contrary to you, and will bring a sword upon you, Lev. xxvi. 24, 25. And against his eternal welfare? Yes. Depart from me, ye that work iniquity, Matt. vii. 23. And are all sins, though not alike heinous, alike destructive? Yes. For he that said, do not commit adultery, said also, do not kill, James ii. 11.

§ Doth sin subject to the wrath of God? Yes. Behold thou art wroth, for we have sinned, Isa. lxiv. 6. Is the wrath of a common man dreadful? Yes. Cursed be their wrath, for it was cruel, Gen. xlix. 7. But may this wrath be appeased? Yes. A soft answer turneth away wrath, Prov. xv. 1. Is the wrath of a king more dreadful? Yes. The king's wrath is as the roaring of a lion, Prov. xix. 12. But may this wrath be pacified? Yes. Then was the king's wrath pacified, Esth. vii. 11. Is the wrath of devils more terrible than either? Yes. Wo to the inhabitants of the earth, for the devil is come down, having great wrath, Rev. xii. 12. But

may this wrath be restrained? Yes. He bound Satan a thousand years, Rev. xx. 2. Is God's wrath then infinitely more dreadful than all? Yes. Who knoweth the power of thine anger? Psal. xc. 11.

§ Doth sin expose men to the curse? Yes. Ye are cursed with a curse, Mal. iii. 9. Will this curse certainly come upon impenitent sinners? Yes. All these curses shall come upon thee and overtake thee, Deut. xxviii. 15. Are they cursed whilst they live? Yes. Their portion is cursed in the earth, Job xxiv. 18. And cursed in death? Yes. Ye shall leave your name for a curse to my chosen, for the Lord shall slay thee, Isa. lxv. 15. And cursed for ever? Yes. They are nigh unto cursing whose end is to be burned, Heb. vi. 8.

§ Is the wrath and curse of God the due desert of sin? Yes. Whose damnation is just, Rom. iii. 8. And of every sin? Yes. Cursed is every one that continueth not in all things that are written in the book of the law to do them, Gal. iii. 10. But is there not a possibility of deliverance herefrom? Yes. For God hath devised means that his banished soul should not be expelled from him, 2 Sam. xiv. 14.

Q. 90. What doth God require of us that we may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of

all the outward means whereby Christ communiceth to us the benefits of redemption.

§ Is salvation from wrath a great salvation? Yes. 'Tis called so great salvation, Heb. ii. 3. And is it a needful salvation? Yes. Lord, save, or else we perish, Matt. viii. 25. Should it therefore be inquired after? Yes. If ye will inquire, inquire ye, Isa. xxi. 12.

§ Is faith in our Lord Jesus Christ requisite in order to salvation? Yes. Believe in the Lord Jesus Christ, and thou shalt be saved, Acts xvi. 31. Shall none be saved but those who believe? No. He that believeth not is condemned already, John iii. 18. And shall all those be saved who do believe? Yes. Whosoever believeth on me shall never die, John xi. 26. Is repentance also necessary unto salvation? Yes. God now commandeth all men every where to repent, Acts xvii. 30. And shall all those who do not repent as well as believe perish? Yes. Except ye repent, ye shall all likewise perish, Luke xiii. 3.

§ Did Christ preach up the necessity of faith and repentance? Yes. Repent ye, and believe the gospel, Mark i. 15. And did the apostles do the same? Yes. Testifying both to the Jews and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ, Acts xx. 21. But are these in our own power? No. For without Christ we can do nothing, John xv. 25.

§ Doth God require of us the use of means? Yes.

Work out your own salvation with fear and trembling, Phil. ii. 12. And should we be diligent in the use of means? Yes. For the kingdom of heaven suffereth violence, Mat. xi. 12. Is God then obliged to second our endeavours? No. For 'tis not of him that willeth, nor of him that runneth, Rom. ix. 16. But if grace excites them, will that crown them with success? Yes. Those that seek me early shall find me, Prov. viii. 17.

Q. 91. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

§ Is faith a free gift and therefore a grace? Yes. Unto you it is given in the behalf of Christ, to believe on him, Phil. i. 29. Is it particularly a gift of the Spirit? Yes. Thus Barnabas is said to be full of the Holy Ghost and of faith, Acts xi. 24. And a gift that distinguishes the elect of God from all others? Yes. 'Tis the faith of God's elect, Tit. i. 1. Is it a saving grace? Yes. For we believe to the saving of the soul, Heb. x. 39. But is it so by any inherent merit or efficacy of its own? No. But as it receives the gift of righteousness, Rom. v. 17.

§ Is God the ultimate object of faith? Yes. Ye believe in God, John xiv. 1. And is Christ the immediate object of it? Yes. Believe also in me, John xiv. 1. Is the heart the seat of it? Yes. With the heart man believeth unto righteousness. Rom. x. 10. And are sensible convinced sinners the subjects of it?

Yes. They shall come who were ready to perish, Isa. xxvii. 13. Is faith imperfect in the present life? **Yes.** Lord, I believe, help thou mine unbelief. Mark ix. 24. But shall weak faith be supported? **Yes.** A bruised reed shall he not break, and smoking flax shall he not quench, Mat. xii. 20. And strengthened? **Yes.** I can do all things through Christ, who stengtheneth me, Phil. iv. 13.

§ Does true faith imply an assent of the understanding? **Yes.** I believe that Jesus Christ is the Son of God, Acts viii. 37. And a consent of the will? **Yes.** This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, 1 Tim. i. 15. Doth it imply the soul's reception of Christ? **Yes.** Ye have received the Lord Jesus Christ, Col. ii. 6. And its reliance upon him? **Yes.** In whom ye also trusted, Eph. i. 13. And its cleaving to him? **Yes.** And exhorted them all, that with purpose of heart, they would cleave unto the Lord, Acts xi. 23. And that to the utter exclusion of every thing else? **Yes.** For whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, Phil. iii. 8.

§ Is there something which the believing soul commits to Christ? **Yes.** I know whom I have believed, and that he is able to keep that which I have committed to him, 2 Tim. i. 12. And something that he expects from him? **Yes.** Looking for

the mercy of our Lord Jesus Christ unto eternal life, Jude ver. 21. Is true faith a vital principle? Yes. The just shall live by faith, Habak. ii. 4. And an active principle? Yes. It worketh by love, Gal. v. 6. And a victorious principle? Yes. This is the victory that overcometh the world, even our faith, 1 John v. 4. And an establishing principle? Yes. By faith ye stand, 2 Cor. i. 24. And a soul comforting principle? Yes. I had fainted unless I had believed, Psa. xxvii. 13. And a God exalting principle? Yes. Abraham was strong in faith, giving glory to God, Rom. iv. 20. And is it on all these accounts a precious principle? Yes. To them that have obtained like precious faith, 2 Pet. i. 1.

Q. 92. What is repentance unto life?

A. Repentance unto life, is a saving grace, whereby a sinner out of a true sense of his sin and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it unto God with full purpose of, and endeavour after new obedience.

§ Is true repentance, repentance unto life? Yes. God hath unto the Gentiles granted repentance unto life, Acts xi. 18. Is there then a repentance that is not so? Yes. Judas repented and went and hanged himself, Matt. xxvii. 3, 5. Is true repentance a grace? Yes. Christ is exalted to give repentance, Acts v. 31. Is it wrought by the word as an instrument? Yes. Is not my word like a fire, and like

a hammer that breaketh the rock in pieces? Jer. xxiii. 29. And by the spirit as an agent? Yes. I will pour upon the inhabitants of Jerusalem the spirit of grace, and they shall mourn, Zech. xii. 10. Is it a saving grace? Yes. It is repentance unto salvation, 2 Cor. vii. 10. And shall none be saved without it? No. Thou, after thy hardness and impenitent heart, treasurest up wrath, Rom. ii. 5.

§ Is there such a thing as legal repentance? Yes. Seest thou how Ahab humbleth himself? 1 Kings xxi. 29. And may this be attended with great terror? Yes. It is a spirit of bondage unto fear, Rom. viii. 15. And with some external reformation? Yes. Herod observed John, and when he heard him, he did many things, Mark vi. 20. But is gospel repentance quite of a different nature? Yes. Ye sorrowed after a godly sort, 2 Cor. vii. 11.

§ Does true repentance imply conviction of sin? Yes. He is convinced of all, 1 Cor. xiv. 24. And is this conviction deep? Yes. They were pricked in their hearts, Acts ii. 37. And painful? Yes. A wounded spirit who can bear? Prov. xviii. 14. And abiding? Yes. Thine arrows stick fast in me, Psal. xxxviii. 2. And in a sense mortal? Yes. Sin revived and died, Rom. vii. 9. Doth this conviction extend to the sin of our nature? Yes. In sin did my mother conceive me, Psal. li. 5. And to the corruptions of the heart? Yes. The whole heart is faint, Isa. i. 5. And to all actual sins? Yes. Come,

see a man which told me all things that ever I did, John iv. 29. And to the filth of sin as well as the guilt of it? Yes. Behold I am vile, Job xl. 4. Can those therefore be said to repent who are not so much as convinced of sin? No. I hearkened and heard, but they spake not aright; no man repented of his wickedness, saying, what have I done? Jer. viii. 8.

§ Does repentance imply sorrow for sin? Yes. My sorrow is continually before me, Psa. xxxviii. 17. But may there be a sorrow without repentance? Yes. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance, 2 Cor. vii. 9. Is true sorrow for sin genuine and free? Yes. Mine eyes pour out tears unto God, Job xvi. 20. Is it upright and sincere? Yes. They shall mourn for him as one mourneth for his own son, Zech. xii. 10. Is it pungent and strong? Yes. The people wept very sore, Ezra x. 1. And does it love to be private and retired? Yes. And the land shall mourn every family apart, and their wives apart, Zech. xii. 12.

§ Doth repentance imply hatred of sin? Yes. What I hate, that do I, Rom. vii. 15. And hatred of ourselves for sin? Yes. I abhor myself, Job xiii. 6. Is this hatred of sin universal? Yes. I hate every false way, Psa. cxix. 128. And irreconcilable? Yes. How shall we that are dead to sin, live any longer therein? Rom. vi. 2.

§ Is true repentance attended with a view of God's mercy? Yes. There is forgiveness with thee, Psa. cxxx. 4. And a hope in that mercy? Yes. There is hope in Israel concerning this thing, Ezra x. 2. Is a hope in God's mercy a leading step to repentance? Yes. The goodness of God leadeth thee to repentance, Rom. ii. 4. And therefore where there is no hope can there be no true repentance? No. Thou saidst there is no hope, I have loved strangers, and after them I will go, Jer. ii. 5.

§ Is repentance attended with holy shame? Yes. I am ashamed and blush, Ezra, ix. 6. And anxious fear? Yes. What carefulness it wrought in you—yea what fear, 2 Cor. vii. 11. And a clearing of God? Yes. That thou mayest be clear when thou judgest, Psa. li. 4. And an humble submissive demeanour towards men? Yes. He giveth his cheek to him that smiteth him, Lam. iii. 30. Will penitent sinners confess their sins? Yes. I acknowledge my sin unto thee, Psa. xxxii. 5. And aggravate their sins? Yes. We have sinned and committed iniquity and have done wickedly and have rebelled, Dan. iv. 5, 6. And make reparation where it is possible? Yes. If I have taken away any thing from any by false accusation I restore him fourfold, Luke xix. 8.

§ Does repentance imply a turning from sin? Yes. If I have done iniquity, I will do so no more, Job xxxiv. 32. Doth the true penitent turn from his

beloved sin? Yes. I kept myself from mine iniquity, *Psa. xviii. 23.* And from all sin? Yes. Repent and turn yourselves from all your abominations, *Ez. xiv. 6.* And so as never fully to return to it again? Yes. Ephraim shall say, what have I to do any more with idols? *Hos. xiv. 8.*

§ Doth true repentance also imply a return to God? Yes. If thou wilt return, O Israel, return unto me, *Jer. iv. 1.* And to Christ? Yes. Ye are returned unto the Shepherd and Bishop of your souls, *1 Pet. ii. 25.* And a return to ourselves? Yes. He came to himself, *Luke xv. 17.* And to duty? Yes. I turned my feet unto thy testimonies, *Psa. cxix. 59.* But can we thus turn ourselves? No. Surely after that I was turned, I repented, *Jer. xxxi. 19.*

§ Do true penitents perform duty from a different principle than they did before? Yes. For the love of Christ constraineth them, *2 Cor. v. 14.* And in a different manner? Yes. They serve God in a newness of spirit, and not in the oldness of the letter, *Rom. vii. 6.* But do they perform it in a perfect manner? No. For in many things we offend all, *James iii. 2.*

Q. 93. What are the outward means whereby Christ communicateth to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemp-

tion are his ordinances, especially the word, baptism, the Lord's supper, and prayer, all which are made effectual to the elect for salvation.

§ Are there ordinances which are not of God's appointment? Yes. We read of the statutes of Omri, Micah vi. 16. But are these unprofitable? Yes. For those that observe lying vanities, forsake their own mercies, Jonah ii. 8. And should they therefore be rejected? Yes. Why are we subject to ordinances after the commandments of men? Col. ii. 20.

§ Are there ordinances of God's appointment? Yes. Thou shalt teach them my ordinances, Exod. xviii. 20. Are the word, sacraments and prayer the great gospel ordinances? Yes. Then they that gladly received the word were baptized, and they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers, Acts ii. 41, 42. Is singing of psalms also an ordinance? Yes. O come, let us sing unto the Lord, let us make a joyful noise to the Rock of our salvation, Psa. xcv. 1. Is it an ordinance very pleasing to God? Yes. This also shall please the Lord better than an ox or a bullock, Psa. lxix. 31. And very useful and instructive to men? Yes. Teaching and admonishing one another in psalms and hymns and spiritual songs, Col. iii. 16. Should it therefore be attended to in a very serious manner? Yes. Singing with grace in your hearts unto the Lord, *ibid.*

Are these ordinances made effectual to all God's elect? Yes. For as many as were ordained to eternal life believed, Acts xiii. 48. And to none but such? No. Ye believe not because ye are not my sheep, John x. 26.

§ Have some been wrought upon by religious discourse? Yes. He that walketh with wise men shall be wise, Prov. xiii. 20. And others by dreams? Yes. In a dream, in a vision of the night, he openeth the ears of men and sealeth their instruction, Job xxxiii. 15, 16. And others by afflictive providence? Yes. When Manasseh was in affliction he humbled himself before the God of his fathers, 2 Chron. xxxiii. 12. And others in a yet more miraculous manner? Yes. Thus Saul was called by a voice from heaven, Acts ix. 4. But are God's word and ordinances the ordinary means of salvation? Yes. He hath given pastors and teachers for the edifying of the body of Christ, Eph. iv. 11, 12. Should we therefore attend upon them? Yes. Blessed is the man that heareth me, Prov. viii. 34. And that diligently and constantly? Yes. Watching daily at my gates, and waiting at the post of my doors, *ibid*.

Q. 94. How is the word made effectual to salvation.

A. The Spirit of God maketh the reading, but especially the preaching of the word an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation.

§ Is the word of God profitable for conviction? Yes. It is quick and powerful, piercing even to the dividing asunder of soul and spirit, Heb. iv. 12. And for conversion? Yes. The law of the Lord is perfect, converting the soul, Psa. xix. 7. But is it thus profitable to all that hear it? No. For when they heard these things, some mocked, and others said, we will hear thee again of this matter, Acts xvii. 32.

§ Doth the word beget faith? Yes. Faith comes by hearing, Rom. x. 17. And holiness? Yes. That they also might be sanctified through the truth, John xvii. 19. And comfort? Yes. Thy word was unto me the joy and rejoicing of my heart, Jer. xv. 16. Is it a means of enlightening our understandings? Yes. The commandment of the Lord is pure, enlightening the eyes, Psa. xix. 8. And of restraining your corruptions? Yes. By the words of thy lips I have kept me from the paths of the destroyer, Psa. xvii. 4. And of perfecting our graces? Yes. It is able to build us up, Acts xx. 32. And of preparing us for heaven? Yes. To give us an inheritance among them that are sanctified, *ibid.* But is it so by any inherent virtue or efficacy of its own? No. For it is the power of God unto salvation, Rom. i. 16.

§ Should the word of God be read for these purposes? Yes. They read in the book of the law distinctly, Nehem. viii. 8. And preached? Yes. Then will I teach transgressors thy law, Psa. li. 13.

Should it be preached purely? Yes. Teach thou the things which become sound doctrine, Tit. ii. 1. And plainly? Yes. Not with enticing words of man's wisdom, 1 Cor. ii. 4. And prudently? Yes. Rightly dividing the word of truth, 2 Tim. ii. 15. And affectionately? Yes. I ceased not to warn every one with tears, Acts xx. 31. And boldly? Yes. These things command and teach, 1 Tim. iv. 11. And diligently? Yes. Reprove, rebuke, exhort, with all long suffering and doctrine, 2 Tim. iv. 2. And may we hope that the word thus preached will be crowned with success? Yes. When the law of truth was in his mouth—he did turn many away from iniquity, Mal. ii. 6.

Q. 95. How is the word to be read and heard that it may become effectual to salvation?

A. That the word may become effectual to salvation, we must attend thereto with diligence, preparation, and prayer, receive it with faith and love, lay it up in our hearts, and practice it in our lives.

§ That the word of God may profit, should we attend thereto with diligence? Yes. All the people were attentive to hear him, Luke xix. 48. And be inquisitive into the meaning of it? Yes. Of whom speaketh the prophet this? of himself, or of some other man? Acts viii. 34. And compare one scripture with another? Yes. Comparing spiritual things with spiritual, 1 Cor. ii. 13.

§ Is preparation also necessary in order to our

profiting by the word? Yes. Ezra prepared his heart to seek the law of the Lord, Ezra vii. 10. Should we for this purpose lay aside worldly cares? Yes. For the thorns choke the seed, Matt. xiii. 7. And carnal passions? Yes. All malice, and guile, and hypocrisies, and envies, and evil speakings, 1 Pet. ii. 1. And all pre-imbibed prejudices? Yes. Not like those who cried what will the babblers say? Acts xvii. 18. Should we pray for our ministers? Yes. And for me that utterance may be given unto me, Eph. vi. 19. And for ourselves? Yes. Teach me thy judgments, Psal. cxix. 108. Should we also come with desire? Yes. As new born babes desire the sincere milk of the word, 1 Pet. ii. 2. And with expectation? Yes. My soul, wait thou only on God, for my expectation is from him, Psal. lxii. 5. And will such a preparation of the heart be greatly to our advantage? Yes. Thou wilt prepare their heart, thou wilt cause thine ear to hear, Psal. x. 17. But will a want of preparation excuse a neglect of duty? No. For a multitude of the people had not cleansed themselves, yet did they eat of the passover, 2 Chron. xxx. 18.

§ Should the word be received in faith? Yes. Thus we read of the hearing of faith, Gal. iii. 2. And in love? Yes. Consider how I love thy precepts, Psal. cxix. 159. And will a want of this be a hindrance to our profiting? Yes. They received not the love of the truth, that they might be saved? 2 Thes. ii. 10.

§ Should we hear the word with reverence? Yes. When Ezra opened the book all the people stood up, Nehem. viii. 5. And with judgment? Yes. For the ear trieth words as the mouth tasteth meat, Job xxxiv. 3. And with care? Yes. Take heed how ye hear, Luke viii. 18. Must we keep from roving thoughts in hearing? Yes. Their heart goeth after their covetousness, Ez. xxxiii. 31. And from a wandering eye? Yes. The eyes of all were fastened on him, Luke iv. 20. And from sleep and drowsiness? Yes. Could not ye watch with me one hour? Matt. xxvi. 40.

§ Should we treasure up what we hear? Yes. Remember how ye have heard and received, and hold fast, Rev. iii. 3. Should we therefore meditate upon it? Yes. And she pondered all these things in her heart, Luke ii. 19. And talk of it? Yes. And shalt talk of them when thou sittest in thine house, and when thou walkest in the way, Deut. vi. 7. And is this necessary in order to our profiting by it? Yes. By which also ye are saved, if ye keep in memory what I preached unto you, 1 Cor. xv. 2.

§ Is it also requisite that we practice what we hear? Yes. As thou hast said, so must we do, Ezra x. 12. And is this the way to obtain the blessing? Yes. This man shall be blessed in his deed, James i. 25. And to avoid the curse? Yes. For some will say, thou hast taught in our streets;

but he will reply, I know not whence you are, Luke xiii. 26.

Q. 96. How do baptism and the Lord's supper become effectual means of salvation ?

A. Baptism and the Lord's supper become effectual means of salvation, not for any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of the Spirit in those that by faith receive them.

§ Are sacraments signs ? Yes. Thus Abraham received the sign of circumcision, Rom. iv. 11. Are they outward signs of spiritual and invisible blessings ? Yes. Neither is that circumcision which is outward in the flesh, but that of the heart, Rom. ii. 28, 29. Doth baptism signify the work of regeneration wrought in us ? Yes. Buried with him in baptism, wherein also ye are risen with him, Col. ii. 12. And doth the Lord's supper signify the work of redemption wrought for us ? Yes. This do in remembrance of me, Luke xxii. 19. And are these outward signs useful to stir up inward affections ? Yes. Mine eye affecteth mine heart, Lam. iii. 51.

§ Are the sacraments effectual means of salvation to all who partake of them ? No. For if thou be a breaker of the law, thy circumcision is made uncircumcision, Rom. ii. 25. Do they save by an inherent virtue in themselves ? No. For baptism doth not save as it is a putting away the filth of the

flesh, 1 Pet. iii. 21. Or in those that administer them? No. For neither is he that planteth any thing, neither he that watereth, 1 Cor. iii. 7. Are they therefore the less effectual when administered by an ungodly person? No. For Judas was numbered with us, and obtained a part of the ministry, Acts i. 17. Or the more so when administered by one that is godly? No. For Philip baptized Simon, who yet was in the gall of bitterness, Acts viii. 13, 23. Should this then prevent a partial regard to one minister to the neglect of others? Yes. Who then is Paul, and who is Apollos? 1 Cor. iii. 5.

§ Doth the efficacy of sacraments depend upon the blessing and presence of Christ? Yes. Lo, I am with you always, Matt. xxviii. 20. And upon the co-operating influence of the Spirit? Yes. By one Spirit we are all baptized, 1 Cor. xii. 13. And are they only effectual to those who by faith receive them? Yes. He that believeth and is baptized shall be saved, he that believeth not shall be damned, Mark xvi. 16.

Q. 97. What is baptism?

A. Baptism is an ordinance of the New Testament instituted by Jesus Christ to be unto the party baptized a sign of his fellowship with him in his death, burial, and resurrection, of his being ingrafted into him, of remission of sins, and of his giving up himself unto God, through Jesus Christ, to live and walk in newness of life.

§ Doth the scripture speak of a baptism with the Holy Ghost? Yes. He shall baptize you with the Holy Ghost, Matt. iii. 11. And was this accomplished? Yes. They were filled with the Holy Ghost, Acts ii. 4. Doth it also speak of a baptism of sufferings? Yes. Are ye able to be baptized with the baptism that I am baptized with? Matt. xx. 22. And was Christ indeed eminently baptized therewith? Yes. I am come into the deep waters where the floods overflow me, Psa. lxix. 2. But is there besides these a baptism with water? Yes. I baptize you with water, Matt. iii. 11.

§ Did the Jews baptize before John? No. For they ask why baptizest thou, if thou be not the Christ, nor Elias? John i. 25. Did John's baptism introduce the gospel dispensation? Yes. The beginning of the gospel of Jesus Christ—John did baptize, Mark i. 1, 4. And had it a reference to a Saviour shortly to come? Yes. He said, that they should believe on him, which should come after him, that is on Christ Jesus, Acts xix. 4. Was John sent of God, to baptize? Yes. He that sent me to baptize with water, the same said unto me, John i. 33. Did the people receive his baptism as from God? Yes. They justified God, being baptized with the baptism of John, Luke vii. 29. And was John's baptism the same for substance as that of Christ? Yes. For Jesus baptized, and John also was baptizing, John iii. 22, 23.

§ Was Christ himself baptized? Yes. Then cometh Jesus unto John to be baptized of him, Matt. iii. 13. Did he thereby confer an honour upon this ordinance? Yes. For there came a voice from heaven, saying, This is my beloved Son, in whom I am well pleased, Matt. iii. 17. And is this a powerful engagement upon us to submit to it? Yes. For thus it becometh us to fulfil all righteousness, Matt. iii. 15.

§ Is water baptism a sign of our fellowship with Christ? Yes. For as many as have been baptized into Christ have put on Christ, Gal. iii. 27. Is it a sign of our fellowship with him in his death? Yes. We are baptized into his death, Rom. vi. 3. And in his burial? Yes. We are buried with him in baptism, ver. 4. And in his resurrection? Yes. For we are planted together in the likeness of his resurrection, ver. 5. Is this fellowship by faith? Yes. We are risen with him through the faith of the operation of God, Col. ii. 12.

§ Is baptism a sign of our ingrafting into Christ? Yes. We are baptized into Jesus Christ, Rom. vi. 3. And of the crucifixion of the old man? Yes. Knowing this, that our old man is crucified with him, ver. 6. And of the destruction of sin? Yes. That the body of sin might be destroyed, *ibid.* Doth it signify the removal of the guilt of sin? Yes. Be baptized for the remission of sins, Acts ii. 38. And the washing away the filth of it? Yes.

Be baptized and wash away thy sins, Acts xxii. 16. But is baptism of itself sufficient for any of these purposes? No. For it is the blood of Christ that cleanseth us from all sin, 1 John i. 7.

§ Is baptism an engagement to yield ourselves unto God? Yes. Yield yourselves unto God as those that are alive from the dead, Rom. vi. 13. And to live in brotherly love? Yes. For we are baptized into one body, 1 Cor. xii. 13. And to walk in newness of life? Yes. We also should walk in newness of life, Rom. vi. 4. And was it designed to be a standing ordinance in the church of Christ? Yes. To the end of the world, Matt. xxviii. 20.

Q. 98. To whom is baptism to be administered?

A. Baptism is to be administered to all those who actually profess repentance towards God, faith in, and obedience to our Lord Jesus Christ, and to none other.

§ Is baptism to be administered to such who repent? Yes. It is the baptism of repentance, Mark i. 4. And to all such? Yes. Repent and be baptized every one of you, Acts ii. 37. And to none but such? No. O generation of vipers, who hath warned you to flee from the wrath to come? Matt. iii. 7. Should this repentance be actually professed? Yes. They were baptized in Jordan, confessing their sins, Matt. iii. 6. And appear in its fruits? Yes. Bring forth fruits meet for repentance, Matt. iii. 8. And have the worst of sinners upon their

repentance a right to baptism? Yes. Then came also publicans to be baptized, Luke iii. 12.

§ Should faith be before baptism? Yes. The Corinthians believed and were baptized, Acts xviii. 8. Will a credible profession of faith justify the administration of this ordinance? Yes. For Simon Magus believed and was baptized, Acts viii. 13. But will real faith only justify a submission to it? Yes. If thou believest with all thine heart thou mayest, Acts viii. 37. And will the ordinance be unavailable where faith is wanting? Yes. For whatsoever is not of faith is sin, Rom. xiv. 23.

§ Must persons first be taught before they are baptized? Yes. Go teach all nations, baptizing them, Matt. xxviii. 19. And appear to be partakers of the Holy Ghost? Yes. Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we? Acts x. 47. And gladly receive the word? Yes. They that gladly received the word were baptized, Acts ii. 41. And discover a disposition to obey? Yes. Men and brethren, what shall we do? And Peter said, repent and be baptized, Acts ii. 37.

§ Should baptism be a matter of choice in those that submit to it? Yes. See there is water, what doth hinder me to be baptized? Acts viii. 36. And their own act and deed? Yes. They went out to him and were baptized, Mark i. 5. And the answer of a good conscience? Yes. For baptism saveth

us, as it is the answer of a good conscience towards God, 1 Pet. iii. 21. And where these qualifications are wanting, should baptism be refused? Yes. Give not that which is holy unto dogs, Matt. ix. 6.

Q. 99. Are the infants of such as are professing believers to be baptized?

A. The infants of such as are professing believers are not to be baptized, because there is neither command, nor example in the holy scriptures, nor certain consequence from them to baptize such.

§ Are the subjects of baptism plainly set forth in the divine word? Yes. They were baptized both men and women, Acts viii. 12. And doth the silence of scripture concerning others amount to a prohibition? Yes. Who hath required this at your hand? Isa. i. 12.

§ Had children a right to circumcision under the law? Yes. Every man child among you shall be circumcised, Gen. xvii. 10. And had servants the same? Yes. Abraham circumcised his son and all that were bought with his money the same day, Gen. xvii. 23. Was this in itself a privilege? No. For it was a part of that hand writing of ordinances that was against us, Col. ij. 14. And is it now abolished? Yes. For Christ hath took it out of the way, nailing it to his cross, Col. ii. 14.

§ Doth not baptism come in the room of circumcision? No. For Christ was both circumcised and baptized, Luke ii. 21; iii. 21. Had the apostles a

fair opportunity to mention such a substitution had it taken place? Yes. For some said, Except ye be circumcised after the manner of Moses ye cannot be saved, Acts xv. 1. And did they mention it? No. They only made a decree, Acts xv. 19, 28.

§ Was not the covenant made with Abraham, the covenant of grace? No. But a mixed covenant, consisting partly of temporal blessings, Gen. xvii. 2 to 14. But as far as it was a covenant of grace, did it not belong to all Abraham's natural seed? No. Not because they are the seed of Abraham are they all children, Rom. ix. 7. But is it not said for an everlasting covenant to be a God to thee and to thy seed after thee? Yes. But the children of the promise are counted for the seed, ver. 8. Are all others then, whether infants or adults, excluded? Yes. For they are, aliens from the commonwealth of Israel, Eph. ii. 12.

§ Was not circumcision a seal of the covenant? No. But a token of it, Gen. xvii. 11. Was it a seal to Abraham? Yes. And to him only a seal of the righteousness of the faith which he had yet being uncircumcised, Rom. iv. 11. Are not the children of believers included in the covenant? No. They which are the children of the flesh, are not the seed of God, Rom. ix. 8. Must they therefore be Christ's in order to be the right seed? Yes. If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise, Gal. iii. 29.

§ Were not children brought to Christ to be baptized? No. But that he should put his hands on them and pray, Matt. xix. 13. And does even this appear to have been an unusual thing? Yes. For the disciples rebuked them, *ibid.* But does not the apostle say, the promise is to you and to your children? Yes. But he adds, even to as many as the Lord our God shall call, Acts ii. 39.

§ Might not infants be included in the household of Crispus which was baptized? No. For we read that he believed with all his house, Acts xviii. 8. Or in that of the jailer? No. For he rejoiced, believing in God with all his house, Acts xvi. 34. Or in that of Stephanas? No. For they had addicted themselves to the ministry of the saints, 1 Cor. xvi. 15. Or in that of Lydia? No. For the apostles entered into the house of Lydia, and when they had seen the brethren, they comforted them and departed, Acts xvi. 40.

§ Are not infants members of the gospel church as they were once of the Jewish? No. For it consists of such as are sanctified in Christ Jesus, and called to be saints, 1 Cor. i. 2. May they not be disciples? No. For we are made and not born disciples, John iv. 1.* But are they not said to be holy? Yes. In the same sense as the unbelieving husband or wife, 1 Cor. vii. 14.

* Christ did not make them disciples by baptizing them, but first made them disciples and then baptized them.

§ Does not that passage, of such is the kingdom of heaven, favour infant baptism? No. For Christ explains it, by adding, Whosoever shall not receive the kingdom of God as a little child shall not enter therein, Mark x. 15. Nor that, if the root is holy so also are the branches? No. For that which is born of the flesh is flesh, John iii. 6. Should we in this and all other controversies be guided by the word of God? Yes. In all things I have said unto thee be thou circumspect, Ex. xxiii. 13. And not pay an undue regard to the customs or opinions of men? No. Walk ye not in the statutes of your fathers, nor observe their judgments. I am the Lord your God, Ezek. xx. 18, 19.

Q. 100. How is baptism rightly administered?

A. Baptism is rightly administered by immersion or dipping the whole body of the party in water, in the name of the Father, and of the Son, and of the Holy Ghost, according to Christ's institution, and the practice of the apostles, and not by sprinkling or pouring of water, or dipping some part of the body, after the tradition of men.

§ Should we be concerned about the mode or manner of religious worship? Yes. Let one of the priests teach them the manner of the God of the land, 2 Kings xvii. 27. And will God be displeased if we are negligent therein? Yes. The Lord our God made a breach upon us, for that we sought him not after the due order, 1 Chron. xv. 13.

§ Is water requisite in baptism? Yes. See here is water, Acts. viii. 36. And much water? Yes. John was also baptizing in Enon, near to Salim, because there was much water there, John iii. 23. And is this used to signify an internal washing? Yes. And our bodies washed with pure water, Heb. x. 22.

§ Does baptism appear to be by immersion from the action of the person administering? Yes. For Philip went down into the water, and baptized the eunuch, Acts viii. 38. And the action of the person to whom it was administered? Yes. And Jesus when he was baptized, went straight way up out of the water, Matt. iii. 16. And from the place where it was administered? Yes. They were baptized of him in Jordan, Matt. iii. 6. And from the thing signified thereby? Yes. Being buried with him in baptism, wherein also ye are risen with him, Col. ii. 12. But may not sprinkling or pouring of water do as well? No. For there is but one baptism, Ephes. iv. 5.

§ Was water brought or carried to the persons that were to be baptized? No. The same baptizeth, and all men come unto him, John iii. 20. Might not water be applied to the persons when they came? No. For Jesus was baptized of John into Jordan,* Mark i. 9. But may not another method be used in cold countries? No. Go ye into all the world,

* *ἑλς Ἰορδανην.*

and teach all nations, baptizing (or dipping) them, Matt. xxviii. 19 ; Mark xvi. 15.

§ Was the children of Israel's passage through the Red sea a figure of baptism ? Yes. They were all baptized unto Moses in the cloud and in the sea, 1 Cor. x. 1, 2. May we not suppose then, that they were sprinkled by the cloud ? No. For it was a cloud of darkness to the Egyptians but gave light to the Israelites, Exod. xiv. 20. Or that they were washed by the sea ? No. For the waters were a wall to them on their right hand, and on their left, Exod. xiv. 25.

Q. 101. What is the duty of such who are rightly baptized ?

A. It is the duty of such who are rightly baptized to give up themselves to some particular and orderly church of Jesus Christ, that they may walk in all the commandments and ordinances of the Lord blameless.

§ Is there an invisible church of Christ ? Yes. Unto the general assembly and church of the first-born, Heb. xii. 23. Doth this consist of all the elect ? Yes. Which are written in heaven, *ibid.* Is there a visible church of Christ upon earth ? Yes. For we read that Saul made a havoc of the church, Acts viii. 3. Doth this consist of professing believers ? Yes. They that gladly received the word were added to the church, Acts ii. 41. Is this church divided into separate assemblies which are also called churches ? Yes. Then had the churches

rest, Acts ix. 31. Were these churches national or provincial? No. For we read of the churches in Galatia, Gal. i. 2.

§ Doth a particular gospel church consist of as many as may comfortably meet together in one place? Yes. When they had gathered the church together, they rehearsed all that God had done, Acts xiv. 27. Is it a voluntary society? Yes. They first gave their own selves unto the Lord, and unto us by the will of God, 2 Cor. viii. 5. And an authoritative one? Yes. When ye are gathered together with the power of our Lord Jesus Christ to deliver such an one to Satan, 1 Cor. v. 5. And should it be an orderly one? Yes. Joying and beholding your order, Col. ii. 5. And doth Christ own such churches as his own? Yes. What thou seest write in a book, and send it to the seven churches which are in Asia, Rev. i. 11.

§ Is it the duty of baptized believers to separate themselves from the world? Yes. Come out from among them and be ye separate, 2 Cor. vi. 17. And to join themselves to some particular church of Christ? Yes. Paul essayed to join himself to the disciples, Acts ix. 26. And should they do this soon after their baptism? Yes. They were baptized, and the same day there were added to them about three thousand souls, Acts ii. 41.

§ Is Christian fellowship necessary for the glory of God? Yes. That we may with one mind and

one mouth glorify God, Rom. xv. 6. And for the celebration of gospel ordinances? Yes. The church of Corinth came together into one place—to eat the Lord's supper, 1 Cor. xi. 20. And for mutual edification? Yes. Wo to him that is alone when he falleth, for he hath not another to help him up, Eccles. iv. 10. Should those therefore that enter into church fellowship endeavour to answer the ends of it? Yes. Let us consider one another to provoke unto love and to good works, Heb. x. 24.

Q. 102. What is the Lord's Supper?

A. The Lord's supper is the ordinance of the New Testament instituted by Jesus Christ, wherein by giving and receiving bread and wine according to his appointment, his death is shown forth; and the worthy receivers are not after a corporal and carnal manner, but by faith made partakers of his body and blood, with all his benefits to their spiritual nourishment and growth in grace.

§ Is the Lord's supper of divine appointment? Yes. It was received of the Lord, 1 Cor. xi. 23. Did Christ institute it a little before his death? Yes. The same night wherein he was betrayed, 1 Cor. xi. 23. And doth this add force to the command? Yes. Thy Father did command before he died, Gen. i. 16. Are all true christians invited hereto? Yes. Come, for all things are now ready, Luke xiv. 17. And shall they be welome if they come? Yes. Eat, O friends, drink, yea drink abundantly, O beloved, Cant. v. 1.

§ Is bread to be used in this ordinance? Yes. For he took bread, Matt. xxvi. 26. And wine? Yes. He took the cup when he had supped, 1 Cor. xi. 25. Are bread and wine significative of all the necessities of life? Yes. Eat thy bread with joy and drink thy wine with a merry heart, Eccles. ix. 7. And do they herein aptly represent Christ? Yes. For it hath pleased the Father that in him should all fullness dwell, Col. i. 19.

§ Must the elements be blessed? The cup of blessing which we bless, 1 Cor. x. 16. And when blessed be given and received? Yes. Jesus took bread and gave it to them, he also took the cup and gave it to them, Mark xiv. 22, 23. And may all partake of the latter as well as the former? Yes. Drink ye all of it, Matt. xxvi. 27.

§ Doth the bread signify the body of Christ? Yes. This is my body, 1 Cor. xi. 24. Doth the wine signify the blood of Christ? Yes. This cup is the new testament in my blood, Luke xxii. 20. Is the doctrine then of Christ crucified, meat and drink to a believing soul? Yes. My flesh is meat indeed, and my blood is drink indeed, John vi. 55. And are we to feed upon that doctrine? Yes. He that eateth me, even he shall live by me, John vi. 57.

§ Is this a commemorative ordinance? Yes. Do this in remembrance of me, 1 Cor. xi. 24. Doth it show forth the death of Christ? Yes. As oft as ye eat of this bread and drink of this cup, ye do show

forth the Lord's death, 1 Cor. xi. 25. Doth it show forth the painfulness of his death? Yes. This is my body which is broken, 1 Cor. xi. 24. And the end of it? Yes. This is my blood which is shed for many, for the remission of sins, Matt. xxvi. 28. Should we therefore be careful how we attend upon it? Yes. Lest we crucify to ourselves the Son of God afresh, Heb. vi. 6.

§ Is this ordinance a public testimony of our communion with Christ? Yes. The cup of blessing which we bless, is it not the communion of the blood of Christ? 1 Cor. x. 16. And of our love to and fellowship with the saints? Yes. We are all partakers of that one bread, Cor x. 17. Is it designed to promote spiritual joy and thankfulness? Yes. A feast is made for laughter, Eccles. x. 19. And as an earnest of better provisions above? Yes. I will not drink henceforth of the fruit of the vine till I drink it new with you in my Father's kingdom, Matt. xxvi. 29. Is it therefore to be a standing ordinance in the church of Christ? Yes. Till he come, 1 Cor. xi. 26.

Q. 103. Who are proper subjects of this ordinance?

A. They who have been baptized upon a personal profession of their faith in Jesus Christ and repentance from dead works.

§ May all come to the Lord's supper? No. It is not meet to take the children's bread and cast it to dogs, Matt. xv. 26. May those come who are pre-

pared? Yes. Sanctify yourselves and come with me to the sacrifice, 1 Sam. xvi. 5. But after all our care will there be some intruders? Yes. Friend, how camest thou in hither? Matt. xxii. 12.

§ Are baptized believers proper subjects of this ordinance? Yes. They that were baptized—continued in the apostles' fellowship, and in breaking of bread, Acts ii. 41. Should this their faith be professed? Yes. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation, Rom. x. 10. And be joined with repentance? Yes. For we read of the foundation of repentance from dead works, and of faith towards God, Heb. vi. 1. And be exemplified in a good conversation? Yes. If any man that is called a brother, be a drunkard, or an extortioner, with such an one, no not to eat, 1 Cor. v. 11.

§ May weak believers be admitted? Yes. Him that is weak in the faith receive ye, Rom. xiv. 1. And returning backsliders? Yes. Restore such an one in the spirit of meekness, Gal. vi. 1. And in all difficult cases should we rather err on the charitable side? Yes. For charity believeth all things, hopeth all things, 1 Cor. xiii. 7.

Q. 104. What is required to the worthy receiving of the Lord's supper?

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's

body ; of their faith to feed upon him ; of their repentance, love, and new obedience, lest coming unworthily they eat and drink judgment to themselves.

§ Is previous examination necessary to a right participation of this ordinance ? Yes. Let a man examine himself, and so let him act, 1 Cor. xi. 28. Should we examine our hearts ? Yes. I commune with mine own heart, Psa. lxxvii. 6. And our ways ? Yes. I thought on my ways, Psa. cxix, 59. Should we do this impartially ? Yes. Thus saith the Lord, deceive not yourselves, Jer. xxxvii. 9. And diligently ? Yes. My spirit made diligent search, Psa. lxxvii. 6. And sedately ? Yes. They sat down to examine the matter, Ezra x. 16. And when scruples arise should we desire God's assistance ? Yes. Examine me, O Lord, and prove me, Psa. xxvi. 2.

§ Should we examine concerning our knowledge ? Yes. Know ye what I have done to you ? John xiii. 12. And without this do we partake unworthily ? Yes. Not discerning the Lord's body, 1 Cor. xi. 29. Should we also inquire into our faith in Jesus Christ ? Yes. Examine yourselves whether ye be in the faith, 2 Cor. xiii. 5. And our love to God and one another ? Yes. For without charity we are nothing, 1 Cor. xiii. 2. And our repentance ? Yes. For the sacrifices of God are a broken Spirit, Psa. li. 17. And our new obedience ? Yes. Let us keep the feast, not with the leaven of malice and wickedness, 1 Cor. v. 8.

§ Must this sacrament be received with great reverence? Yes. In thy fear will I worship towards thy holy temple, Psa. v. 7. And with warm affections? Yes. We will remember thy love more than wine, Can. i. 4. And with goodly sorrow? Yes. The passover was to be eaten with bitter herbs, Exod. xii. 8. And with an holy indifference to the world? Yes. Ye shall eat with your loins girded, your shoes on your feet, and your staff in your hand, Exod. xii. 11. And with spiritual joy and gladness? Yes. They did eat their meat with gladness, praising God, Acts ii. 46, 47. Should we now renew our engagements to God? Yes. Thy vows are upon me, Psa. lvi. 12. And should we afterwards remember and discharge them? Yes. Pay that which thou hast vowed, Eccles. v. 4.

§ Do the carnal and unregenerate receive this ordinance unworthily? Yes. What hast thou to do to take my covenant in thy mouth, seeing thou hatest instruction, Psa. l. 16, 17. And the wrathful and uncharitable? Yes. When ye come together in the church, I hear that there be divisions among you; this is not to eat the Lord's supper, 1 Cor. xi. 18, 20. And those who partake of it as a common meal? Yes. Have ye not houses to eat and to drink in? 1 Cor. xi. 22. And who use it as a qualification for civil offices? Yes. For they say that the table of the Lord is contemptible, Mal. i. 7. Do such offer a great affront to Christ? Yes. They are guilty

of the body and blood of the Lord, 1 Cor. xi. 27. And a great injury to themselves? Yes. For this cause many are weak and sickly among you, and many sleep, 1 Cor. xi. 30. And do all these things make self-examination the more necessary? Yes. For if we would judge ourselves we should not be judged, 1 Cor. xi. 31.

Q. 105. What is prayer?

A. Prayer is an offering up of our desires to God, by the assistance of his Holy Spirit, for things agreeable to his will, in the name of Christ, believing, with confession of our sins, and thankful acknowledgment of his mercies.

§ Is prayer the duty of all men? Yes. Men ought always to pray, Luke xviii. 1. Is it the duty of the carnal? Yes. Pray to God, if perhaps the thought of thine heart may be forgiven thee, Acts viii. 22. And of the gracious? Yes. Unto thee will I pray, Psa. v. 2. Is it in a particular manner the duty of the afflicted? Yes. Is any afflicted? let him pray, James v. 13. But do all men pray? No. For some restrain prayer before God, Job xv. 4.

§ Is ejaculatory prayer a duty? Yes. So I prayed to the God of heaven, Nehem. ii. 4. And secret prayer? Yes. When thou prayest enter into thy closet, Matt. vi. 6. And family prayer? Yes. As for me and my house, we will serve the Lord, Jos. xxiv. 5. And public prayer? Yes. My house is the house of prayer, Luke xix. 46. And should we

conscientiously attend to prayer of every kind? Yes. Praying always with all prayer, Eph. vi. 18.

§ Is God the object of prayer? Yes. O thou that hearest prayer, unto thee shall all flesh come, Psalm lxv. 2. And is the offering up of our desire to him the essence of prayer? Yes. Unto thee do I lift up my soul, Ps. xxv. 1. Must these desires be presented through Christ? Yes. Whatsoever ye shall ask the Father in my name, he will give it you, John xvi. 23. And by the assistance of the Holy Spirit? Yes. I will pray with the Spirit, 1 Cor. xiv. 15. And be in all things regulated by his revealed will? Yes. For this is the confidence that we have in him, that if we ask any thing according to his will he heareth us, 1 John v. 14.

§ Is invocation a part of prayer? Yes. O God, thou art my God, early will I seek thee, Psalm lxiii. 1. And adoration? Yes. O Lord my God, thou art very great, thou art clothed with honour and majesty, Psa. civ. 1. And confession? Yes. Father, I have sinned against heaven and in thy sight, Luke xv. 21. And supplication? Yes. Lord, if thou wilt thou canst make me clean, Matt. viii. 2. And pleading? Yes. Remember thy word unto thy servant, Ps. cxix. 49. And intercession? Yes. I exhort that supplication be made for all men, 1 Tim. ii. 1. And thanksgiving? Yes. Unto thee, O God, do we give thanks, Ps. lxxv. 1.

§ Should we pray with judgment? Yes. I will

pray with understanding, 1 Cor. xiv. 15. And with humility? Yes. Let not the Lord be angry, and I will speak but this once, Gen. xviii. 32. And with sincerity? Yes. Ye shall seek me, and find me, when ye shall search for me with all your heart, Jer. xxix. 13. And in faith? Yes. Whatsoever ye shall ask in prayer, believing, ye shall receive, Matt. xxi. 22.

§ Must our prayers be particular? Yes. I would order my cause before him, Job xxiii. 4. And importunate? Yes. I will not let thee go, except thou bless me, Gen. xxxii. 26. And submissive? Yes. Not as I will, but as thou wilt, Matt. xxvi. 39. And joined with suitable endeavours? Yes. Wherefore criest thou unto me? speak unto the children of Israel, that they go forward, Exod. xiv. 15. And constant? Yes. Pray without ceasing, 1 Thes. v. 17. And are such prayers likely to be effectual? Yes. For God will fulfil the desire of them that fear him, Ps. cxlv. 19.

§ Do all that pray succeed in prayer? No. When ye make many prayers I will not hear, Is. i. 15. Will a bad principle hinder the success of prayer? Yes. If I regard iniquity in my heart, God will not hear me, Ps. lxvi. 18. And a bad intention? Yes. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts, James iv. 3. And will a want of success in prayer soon lead to a neglect of it? Yes. For what profit should we have if we pray unto him? Job xxi. 15.

Q. 106. What rule hath God given for our direction in prayer ?

A. The whole word of God is of use to direct us in prayer, but the special rule of direction, is that prayer which Christ taught his disciples, commonly called the Lord's prayer.

§ Do we need direction in prayer? Yes. For we cannot order our speech by reason of darkness, Job xxxvii. 19. Should we therefore seek direction of God? Yes. Lord, teach us to pray, Luke xi. 1. Are there particular directions for prayer in the word of God? Yes. Take with you words and turn unto the Lord; say unto him, Hos. xiv. 2. And particular examples of prayer? Yes. And Jabez called upon the God of Israel, saying, 1 Chron. iv. 10. Is the scripture then the best rule for our direction in prayer? Yes. For the words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times, Ps. xi. 6. And is it through a neglect thereof that we are guilty of so many mistakes in prayer? Yes. Ye know not what ye ask, Matt. xx. 22.

§ Is the Lord's prayer of singular use as a directory for prayer? Yes. After this manner therefore pray ye, Matt. vi. 9. Doth this prayer consist of a preface? Yes. Our Father which art in heaven, ibid. And of petitions? Yes. Hallowed be thy name, thy kingdom come, ibid. And of a doxology or conclusion? Yes. For thine is the kingdom,

the power, and the glory, ver. 13. Should we imitate this prayer in the brevity and comprehensiveness of it? Yes. When ye pray use not vain repetitions, Matt. vi. 7. And in making the glory of God the top and chief of our desires? Yes. For what wilt thou do unto thy great name? Jos. vii. 9. And in preferring spiritual to temporal good? Yes. Seek first the kingdom of God and his righteousness, Matt. vi. 33. Should those that are teachers of others, like Christ, instruct them to pray? Yes. We should be like minded, after the example of Christ Jesus, Rom. xv. 5. Margin.

Q. 107. What doth the preface of the Lord's prayer teach us?

A. The preface of the Lord's prayer, (which is, Our Father which art in heaven) teacheth us, to draw near to God with all holy reverence and confidence as children to a father, able and ready to help us, and that we should pray with and for others.

§ Is God a Father? Yes. O Lord, thou art our Father, Is. lxiv. 8. Is he the Father of all the saints? Yes. There is one God and Father of all, Ephes. iv. 6. Should they then plead this relation? Yes. Wilt thou not from this time cry unto me, my Father? Jer. iii. 4. And continually acknowledge his fatherly kindness and care? Yes. I was cast upon thee from the womb, thou art my God from my mother's belly, Psa. xxii. 10. Doth this title

peculiarly belonging to the first person of the ever blessed Trinity? Yes. I will pray the Father, John xiv. 16. But is it confined to him? No. For Christ is called the everlasting Father, Is. ix. 6.

§ Should we take occasion from hence to approach God with reverence? Yes. If ye call on the Father, pass the time of your sojourning here in fear, 1 Pet. i. 17. And with delight? Yes. I will go unto God, my exceeding joy, Psal. xliii. 4. And with boldness? Yes. Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not, Is. lxiii. 16. And with frequency? Yes. Evening, and morning, and at noon will I pray, Ps. lv. 17. And is such a temper peculiarly suited to the gospel dispensation? Yes. For ye have not received the spirit of bondage again unto fear, but the spirit of adoption, whereby ye cry, Abba, Father, Rom. viii. 15.

§ Is God our Father in heaven? Yes. O Lord God of our fathers, art not thou God in heaven? 2 Chron. xx. 6. Doth this set forth the greatness of God? Yes. Is not God in the height of heaven? and behold the height of the stars, how high they are, Job xxii. 12. And his omniscience? Yes. The Lord's throne is in heaven, his eyes behold, his eyelids try the children of men, Psal. xi. 4. And his power? Yes. God is in the heavens, he hath done whatsoever he pleased, Psal. cxv. 3. And his holiness? Yes. Thus saith he whose name is

holy, I dwell in the high and holy place, Isa. lvii. 15. And his absolute dominion? Yes. For the Lord hath prepared his throne in the heavens, Psa. ciii. 19. Doth this title distinguish the great God from dumb idols? Yes. For the Most High dwelleth not in temples made with hands, Acts vii. 48. And from frail men? Yes. For we dwell in houses of clay, and our foundation is in the dust, Job iv. 19.

§ Is this a ground for humility in prayer? Yes. God is in heaven and thou upon earth, therefore let thy words be few, Eccles. v. 2. And for confidence? Yes. Hear thou in heaven, and do, 1 Kings viii. 32. And for heavenly-mindedness? Yes. Let us lift up our hearts with our hands unto God in the heavens, Lam. iii. 41.

§ Must we pray with others? Yes. There were many gathered together, praying, Acts, xii. 12. And for others? Yes. We must make supplication for all saints, Ephes. vi. 11. And shall prayers put up on earth find acceptance in heaven? Yes. I will cry unto God most high, he shall send from heaven and save me, Ps. lvii. 2, 3.

Q. 108. What do we pray for in the first petition?

A. In the first petition (which is, hallowed be thy name) we pray that God would enable us and others to glorify him in all that whereby he makes himself known, and that he would dispose all things to his own glory.

§ Should God's name be remembered? Yes. I have remembered thy name in the night, Psa. cxix. 55. And be loved? Yes. Let them that love thy name, be joyful, Psa. v. 11. And be feared? Yes. Unite my heart to fear thy name, Psa. lxxxvi. 11. And be adored? Yes. I will bless thy name for ever and ever, Psa. cxlv. 1. And is God's name worthy of all this? Yes. For holy and reverend is his name, Psa. cxi. 9.

§ Should we glorify God in our words? Yes. If any man speak, let him speak as the oracles of God, that God in all things may be glorified, 1 Pet. iv. 11. And in our actions? Yes. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory of God, Phil. i. 11. Should we do this in the most common actions of life? Yes. Whether ye eat or drink, or whatsoever ye do, do all to the glory of God, 1 Cor. x. 31. And at all times and in all circumstances? Yes. That Christ might be magnified in us, whether it be by life or by death, Phil. i. 20. And should it be our constant prayer and desire that we might thus glorify God? Yes. Open thou my lips, and my mouth shall show forth thy praise, Psa. li. 15.

§ Should we pray that others might glorify God? Yes. Let them give glory unto the Lord, Isa. xlii. 12. And use our utmost endeavours to excite them so to do? Yes. Let your light so shine before men, that they may see your good works, and glorify your

Father which is in heaven, Matt. v. 16. Should we particularly pray that God's enemies might glorify his name? Yes. Fill their faces with shame, that they may seek thy name, Psal. lxxxiii. 16. And grieve when they dishonour and reproach it? Yes. The reproaches of them that reproached thee are fallen upon me, Psal. lxxix. 9.

§ Should we pray that God would glorify himself? Yes. Father, glorify thy name, John xii. 28. And that by all events? Yes. That the wrath of man might praise him, Psal. lxxvi. 10. And is it certain that he will do it? Yes. I have both glorified it, and I will glorify it again, John xii. 28. Is God's own glory his end in all that he does? Yes. I do not this for your sakes, O house of Israel, but for mine holy name's sake, Ez. xxxvi. 22. Should it therefore be our end in all that we ask? Yes. Help us, O God of our salvation, for the glory of thy name, Psal. lxxix. 9.

Q. 109. What do we pray for in the second petition?

A. In the second petition, (which is, thy kingdom come) we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

§ Hath God a peculiar kingdom in this world? Yes. For the kingdom of God is within you, Luke

xvii. 21. Is this a spiritual kingdom? Yes. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost, Rom. xiv. 17. And a powerful kingdom? Yes. For the kingdom of God is not in word but in power, 1 Cor. iv. 20. Is Christ the administrator of this kingdom? Yes. He therefore died and rose, and revived that he might be Lord both of the dead and living, Rom. xiv. 9. And are the saints the subjects of it? Yes. They are translated into the kingdom of God's dear Son, Col. i. 13. And is the written word the law of it? Yes. Out of Zion shall go forth the law, and the word of the Lord from Jerusalem, Isa. ii. 3.

§ Hath Satan set up a kingdom in opposition to that of Christ? Yes. He is the prince of this world, John xvi. 11. And doth he rule in this kingdom? Yes. He now worketh in the children of disobedience, Eph. ii. 2. Doth he do all that he can to hinder the progress of Christ's kingdom? Yes. We would have come to you once and again, but Satan hindered us, 1 Thes. ii. 18. But is his power limited? Yes. Behold he is in thine hand, but save his life, Job ii. 6. And should we pray that it might be more and more restrained? Yes. The Lord rebuke thee, O Satan, Zech. iii. 2. And have we reason to hope that our prayer shall be answered? Yes. The God of peace shall bruise Satan under your feet shortly, Rom. xvi. 20.

§ Doth antichrist receive his power from Satan? Yes. And the dragon gave his power, his seat, and his authority, to the beast, Rev. xiii. 2. And doth he imitate him in malice, cunning and cruelty? Yes. His coming is after the working of Satan, 2 Thes. ii. 9. And join with him in his opposition to the kingdom of Christ? Yes. He opposeth and exalteth himself above all that is called God, 2 Thes. ii. 4. Should we therefore pray for his downfall? Yes. How long, O Lord, dost thou not judge and avenge our blood on them that dwell on the earth? Rev. vi. 10. And will our prayer be answered? Yes. Babylon the great is fallen, is fallen, Rev. xviii. 2.

§ Should we pray for sinners? Yes. God forbid that I should cease praying for you, 1 Sam. xii. 23. Should we pray that wicked principles might be exploded? Yes. O send out thy light and thy truth, Psa. xliii. 3. And wicked practices restrained? Yes. O let the wickedness of the wicked come to an end, Psa. vii. 9. And that wicked persons might be converted and changed? Yes. I would to God that all that hear me this day were both almost and altogether such as I am, Acts xxvi. 29. And should we not only pray for others, but for ourselves? Yes. Turn thou me, and I shall be turned, Jer. xxxi. 18.

§ Should we pray for the church? Yes. Do good in thy good pleasure unto Zion, Psa. li. 18. Should we pray that the church might be established? Yes. That the mountain of the Lord's house might

be established upon the top of the mountains, Isa. ii. 2. And united? Yes. Peace be within thy walls, Psa. cxxii. 7. And increased? Yes. That the kingdoms of this world might become the kingdoms of the Lord, and of his Christ, Rev. xi. 15. And reformed? Yes. That judgment might return unto righteousness and all the upright in heart might follow it, Psa. xciv. 15. And delivered from the fury of all its oppressors? Yes. That the rod of the wicked might not rest upon the lot of the righteous, Psa. cxxv. 3.

§ Should we pray for the farther calling of the Gentiles? Yes. That thy way may be known upon earth, and thy saving health among all nations, Psa. lxxvii. 2. And for the conversion of the Jews? Yes. My heart's desire and prayer to God for Israel is, that they may be saved, Rom. x. 1. Should we pray that magistrates might be raised up to favour the gospel? Yes. That kings might be nursing fathers and queens nursing mothers to the Israel of God, Isa. xlix. 23. And that ministers might be raised up to preach the gospel? Yes. Pray ye the Lord of the harvest, that he will send forth labourers into his harvest, Matt. ix. 38. And that the gospel, wherever it is preached, might be followed with success? Yes. That the word of the Lord might have free course, and be glorified, 2 Thes. iii. 1.

§ Should we pray that particular Christians might be comforted? Yes. Now our Lord Jesus—com-

fort your hearts, 2 Thes. ii. 17. And sanctified? Yes. The very God of peace sanctify you wholly, 1 Thes. v. 23. And preserved? Yes. I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ, *ibid.*

§ Is the state of blessedness above called a kingdom? Yes. This I say, that flesh and blood cannot inherit the kingdom of God, 1 Cor. xv. 50. Is this kingdom yet to come? Yes. It is glory that shall be revealed, 1 Peter v. 1. Should we be fully persuaded that it will come? Yes. Looking for the blessed hope and glorious appearance of the great God and our Saviour, Tit. ii. 13. And should we pray that it might come? Yes. Even so, come, Lord Jesus, Rev. xxii. 20. And that we and others might be prepared for it? Yes. That we might be sincere and without offence till the day of Christ, Phil. i. 10. And admitted into it? Yes. Desiring to be clothed upon with our house which is from heaven, 2 Cor. v. 2.

Q. 110. What do we pray for in the third petition?

A. In the third petition (which is, thy will be done on earth as it is in heaven) we pray that God by his grace would make us able and willing to know, obey and submit to his will in all things, as the angels do in heaven.

§ Is God's purpose his will? Yes. He doth

according to his will in the army of heaven and among the inhabitants of the earth, Dan. iv. 35. Should all our actions be referred to this determining will of God? Yes. Ye ought to say, if the Lord will, we will do this or that, James iv. 15. And should we submit to it in all dispensations? Yes. When he would not be persuaded they ceased, saying, the will of the Lord be done, Acts xxi. 14.

§ Doth this submission consist with a due sense of the evil of affliction? Yes. For we must not despise the chastening of the Lord, Heb. xii. 5. And with a moderate grief and sorrow, on account of it? Yes. Hezekiah wept sore, Isa. xxxviii. 3. And with earnest prayer for deliverance? Yes. Why hidest thou thy face, and forgettest our affliction? Psa. xlv. 24. And with the use of all lawful means to obtain it? Yes. Then the disciples took Saul by night and let him down by the wall in a basket, Acts ix. 25.

§ Should our understandings approve the severest dispensations of providence? Yes. Good is the word of the Lord which thou hast spoken, Isa. xxxix. 8. And our wills be resigned to them? Yes. Wherefore doth a living man complain, a man for the punishment of his sin, Lam. iii. 39. And our passions be composed under them? Yes. Let him curse, because the Lord hath said unto him, curse David. Who then shall say, wherefore hast thou done so? 2 Sam. xvi. 10. And should we pray that

we and others might be enabled thus to submit to the will of God? Yes. That we may be strengthened with all might, unto all patience and long suffering with joyfulness, Col. i. 11.

§ Are God's precepts his will? Yes. They are the good and perfect, and acceptable will of God, Rom. xii. 2. Are we by nature unwilling to do this will of God? Yes. We are to every good work reprobate, Tit. i. 16. Should we therefore pray that we might be made willing? Yes. Incline my heart to thy testimonies, Psa. cxix. 36. But when we are willing are we always able? No. What I would, that I do not, Rom. vii. 15. Should we therefore pray that God would make us able as well as willing? Yes. Strengthen thou me, according to thy word, Psa. cxix. 28. And should we desire this for others as well as ourselves? Yes. That they might be perfect in every good work to do his will, Heb. xiii. 21.

§ Do the angels in heaven obey God's will? Yes. They do his commandments, Psa. ciii. 20. Do they do it cheerfully? Yes. Bless the Lord, all ye his hosts; ye ministers of his, that do his pleasure, Psa. ciii. 21. And zealously? Yes. Who maketh his angels spirits, and his ministers a flaming fire, Psa. civ. 4. And humbly? Yes. They cover their faces, and their feet with their wings, Isa. vi. 2. And universally? Yes. They go straight forward, whithersoever the spirit goes, Ezek. i. 9, 12. And constant-

ly? Yes. They always behold the face of our Father, Matt. xviii. 10. Do saints in the other world resemble the angels in their obedience? Yes. They are as the angels of God in heaven, Matt. xxii. 30. Should saints in this world therefore seek after such a resemblance? Yes. That he that is feeble, might be as David, and the house of David might be as the angel of the Lord, Zech. xii. 8.

Q. 111. What do we pray for in the fourth petition?

A. In the fourth petition (which is, give us this day our daily bread) we pray that of God's free gift, we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

§ Are temporal blessings forfeited? Yes. Cursed is the ground for thy sake, Gen. iii. 17. But are they promised? Yes. My God shall supply all your wants, Phil. iv. 19. Should we therefore pray for them? Yes. O that thou wouldst bless me indeed, and enlarge my coast, 1 Chron. iv. 10.

§ Should we pray for temporal blessings with religious views? Yes. That we may give to him that needeth, Ephes. iv. 28. And should we only pray for a competency of them? Yes. Feed me with food convenient for me, Prov. xxx. 8. But above all should we entreat God's blessing upon them? Yes. And it came to pass as he sat at meat with them, he took bread and blessed it, and gave to

them, Luke xxiv. 30. And are they then like to be most comfortable to us? Yes. For every creature is sanctified by the word of God and prayer, 1 Tim. iv. 5.

§ Should we pray for the comforts of life believingly? Yes. Thou saidst, I will surely do thee good, Gen. xxxii. 12. And yet submissively? Yes. If he say, I have no delight in thee; behold here I am, let him do to me as seemeth good unto him, 2 Sam. xv. 26. Should our prayers be attended with suitable endeavours? Yes. For thou hast eat the labour of thine hands, Psa. cxxviii. 2. And should we pray for others as well as ourselves? Yes. Forget not the congregation of the poor, Psa. lxxiv. 19.

§ Should the bread that we pray for be our own bread? Yes. That we may eat our own bread, 2 Thes. iii. 12. And not the bread of deceit? No. For, though the bread of deceit is sweet to a man, yet afterwards his mouth shall be filled with gravel, Prov. xx. 17. Nor the bread of oppression? No. For God shall break in pieces the oppressor, Psa. lxxii. 4. Nor the bread of idleness? No. For 'tis said of the virtuous woman, that she eateth not the bread of idleness, Prov. xxxi. 27. But above all, must we pray for the bread of our souls? Yes. Lord, evermore give us this bread, John vi. 34.

§ Doth this petition exclude an anxious thoughtfulness for futurity? Yes. Take no thought for the

morrow, Matt. vi. 35. But doth it forbid a prudent thoughtfulness? No. Go to the ant, thou sluggard, consider her ways—she provideth her meat in the summer, Prov. vi. 6, 8. Doth it teach us to cast all our care upon God? Yes. For he careth for us, 1 Pet. v. 7. And to look to him for success in our several callings? Yes. Establish thou the work of our hands upon us, Psal. xc. 17. And to ascribe all our prosperity to him? Yes. Thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth, Deut. viii. 18.

Q. 112. What do we pray for in the fifth petition?

A. In the fifth petition, (which is, and forgive us our debts as we forgive our debtors) we pray that God for Christ's sake would freely pardon all our sins, which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

§ Is sin a debt? Yes. There was a certain creditor that had two debtors, Luke vii. 4. Is it a great debt? Yes. It is ten thousand talents, Matt. xviii. 24. Is it an increasing debt? Yes. For we add sin to sin, Isa. xxx. 1. Does God keep an exact account of this debt? Yes. For our transgression is sealed up in a bag, and he seweth up our iniquity, Job xiv. 17. And will he require it? Yes. Whosoever will not harken, I will require it of him, Deut. xviii. 19.

§ Are we apt to think that we can pay this debt? Yes. Have patience with me, and I will pay thee all, Matt. xviii. 29. But can we really pay it? No. They had nothing to pay, Luke vii. 42. Have we any friend upon earth that can pay it for us? No. Call now if there be any that will answer thee; and to which of the saints wilt thou turn? Job v. 1. But is there such a friend in heaven? Yes. Jesus Christ, who is the propitiation for our sins, 1 John ii. 2.

§ Doth God forgive debts? Yes. There is forgiveness with thee, Psa. cxxx. 4. Doth he forgive them freely? Yes. The remission of sins is according to the riches of his grace, Eph. i. 7. And fully? Yes. Having forgiven all our trespasses, Col. ii. 13. And finally?, Yes. I will remember their sin no more, Jer. xxxi. 34.

§ Should we therefore pray for the forgiveness of our debts? Yes. Enter not into judgment with thy servant, Psa. cxliii. 2. Should we pray that God would remit the present punishment of sin? Yes. Pardon, I beseech thee, the iniquity of this people, as thou hast forgiven them from Egypt even until now, Num. xiv. 19. And that he would deliver us from his everlasting wrath due to sin? Yes. I will say unto God, do not condemn me, Job x. 2. And that he would restore to us divine comfort, forfeited by sin? Yes. Restore unto me the joy of thy salvation, and uphold me by thy free Spirit, Psa li. 12.

§ Should we pray for the pardon of sin sensibly ?
Yes. As the publican who smote upon his breast, saying, God be merciful to me a sinner, Luke xviii. 13. And sincerely ? Yes. Give ear unto my prayer, that goeth not out of feigned lips, Psal. xvii. 1. And importunately ? Yes. O Lord, hear ; O Lord, forgive Dan. ix. 19. And argumentatively ? Yes. Why dost thou not pardon my transgression, and take away mine iniquity ? Job vii. 21. May we here plead the goodness of God's nature ? Yes. For thou, Lord, art good and ready to forgive, Psal. xxxvi. 5. And the greatness of our transgressions ? Yes. Pardon mine iniquity, for it is great, Psal. xxv. 11. And the glory of his name ? Yes. Purge away our sins, for thy name's sake, Psal. lxxix. 9. But above all, should we plead the merit and atonement of Christ ? Yes. Behold, O God our shield, and look upon the face of thine anointed, Psal. lxxxiv. 9.

§ Should we forgive those that have offended us ?
Yes. Forbearing one another, and forgiving one another, Col. iii. 13. Must we do this freely ? Yes. Thou shouldst have had compassion, even as I had pity on thee, Matt. xviii. 23. And heartily ? Yes. We must from the heart forgive every one his brother's trespasses, ver. 35. And fully ? Yes. Ye have not injured me at all, Gal. iv. 12. And immediately ? Yes. Go, and be reconciled to thy brother, Matt. v.

24. And repeatedly? Yes. Not only till seven times, but till seventy times seven, Matt. xviii. 22. And must we not only forgive, but forget? Yes. Grudge not one against another, James v. 9.

§ Is this prudent? Yes. The discretion of a man deferreth his anger, Prov. xix. 11. And honourable? Yes. And it is his glory to pass over a transgression, *ibid.* And profitable? Yes. For if ye forgive men their trespasses, your heavenly Father will also forgive you, Matt. vi. 14. And cannot we hope for forgiveness without it? No. But if ye forgive not men their trespasses, neither will your Father forgive yours, ver. 15.

Q. 113. What do we pray for in the sixth petition?

A. In the sixth petition, (which is, and lead us not into temptation, but deliver us from evil) we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

§ May God be said to lead into temptation? Yes. It came to pass after these things, that God tempted Abraham, Gen. xxii. 1. Doth he sometimes do this by withdrawing his assisting grace? Yes. God left Hezekiah, to try him, 2 Chron. xxxii. 31. And by letting loose our spiritual enemies? Yes. And the Lord said, who shall persuade Ahab, that he may go up and fall at Ramoth-Gilead, 1 Kings xxii. 20. And by providentially administering occasions of sin?

Yes. Thou shalt not harken to the words of that prophet, or that dreamer of dreams, for the Lord your God proveth you, Deut. xiii. 3.

§ Do many temptations proceed from our own lusts? Yes. Every man is tempted, when he is drawn away of his own lust, and enticed, James i. 14. And from the world? Yes. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii. 16. And from wicked men? Yes. They that lead thee cause thee to err, Isa. iii. 12. And from Satan? Yes. Then was Jesus led into the wilderness to be tempted of the devil, Matt. iv. 1. And have these temptations their particular seasons of strength and prevalency? Yes. In time of temptation they fall away, Luke viii. 13.

§ Doth Satan tempt to mental errors? Yes. I fear lest, as the serpent beguiled Eve, so your minds should be corrupted from the simplicity that is in Christ, 2 Cor. xi. 3. And to criminal practices? Yes. Thus the devil put it into the heart of Judas to betray Christ, John xiii. 2. And to presumption? Yes. If thou be the Son of God, cast thyself down, Mat. iv. 6. And to despair? Yes. Lest such a one should be swallowed up with overmuch sorrow, and Satan should get an advantage of us, 2 Cor. ii. 7, 11.

§ Is Satan a powerful enemy? Yes. He is a roaring lion, 1 Pet. v. 8. And a crafty enemy? Yes.

We read of the depths of Satan, Rev. ii. 24. And an industrious enemy? Yes. He goeth to and fro in the earth, and walketh up and down in it, Job i. 7. Should we therefore pray that we might be kept from his temptations? Yes. Watch and pray, that ye enter not into temptation, Matt. xxvi. 41. And supported under them? Yes. That we might not be tempted above what we are able to bear, 1 Cor. x. 13. And delivered out of them? Yes. That the God of all grace, after we have suffered awhile, would make us perfect, stablish, strengthen, settle us, 1 Pet. v. 10. Should our prayers for this purpose be fervent? Yes. Being in an agony, he prayed more earnestly, Luke xxii. 44. And frequent? Yes. For this I besought the Lord thrice, 2 Cor. xii. 8. And sometimes joined with fasting? Yes. This kind goeth not out but by prayer and fasting, Matt. xvii. 21.

§ May we pray to be delivered from afflictions? Yes. Remove thy stroke away from me, Psa. xxxix. 10. But are not afflictions sometimes needful? Yes. If need be, we are in heaviness through manifold temptations, 1 Pet. i. 6. And useful? Yes. The good figs were sent into the land of Chaldea for their good, Jer. xxiv. 5. Should we therefore absolutely pray against them? No. Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing, Jer. x. 24. Should we under

afflictions have recourse only to God? Yes. We know not what to do, but our eyes are upon thee, 2 Chron. xx. 12. And trust in him? Yes. At what time I am afraid, I will trust in thee, Psa. lvi. 3. And have we reason so to do? Yes. For he that hath delivered doth deliver, in whom we trust that he will yet deliver, 2 Cor. i. 10.

§ Should we especially desire to be delivered from the evil of sin? Yes. That we might be delivered from every evil work, 2 Tim. iv. 16. Should we pray to be kept from the practice of sin? Yes. Hold me up, that my footsteps slip not, Psa. xvii. 5. And from the dominion of sin? Yes. Let no iniquity have dominion over me, Psa. cxix. 133. Should we pray to be kept from heart sins? Yes. Incline not my heart to any evil thing, Psa. cxli. 4. And from tongue sins? Yes. Keep the door of my lips, Psa. cxli. 3. And from sins of life? Yes. That we might not practise wicked works with men that work iniquity, Psa. cxli. 4. But are we not sufficient thus to keep ourselves? No. For it is not in man that walketh to direct his steps, Jer. x. 23.

Q. 114. What doth the conclusion of the Lord's prayer teach us?

A. The conclusion of the Lord's prayer (which is, for thine is the kingdom, the power and the glory, for ever. Amen) teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to

him, and in testimony of our desire and assurance to be heard, we say, *Amen*.

§ Must all our encouragement in prayer be taken from God? Yes. Do not abhor us, for thy name's sake, Jer. xiv. 21. And not from ourselves? No. We do not present our supplications before thee for our righteousnesses, Dan. ix. 18. Must we in prayer bless God? Yes. Thy saints shall bless thee, Psa. cxlv. 10. And will this be an acceptable service to him? Yes. Whoso offereth praise glorifieth me, Psa. l. 23.

§ Is the kingdom the Lord's? Yes. The Lord reigneth, he is clothed with majesty, Psa. xciii. 1. Is his kingdom an ancient one? Yes. Thy throne is established of old, ver. 2. And an enduring one? Yes. His kingdom is an everlasting kingdom, Dan. vii. 27. Does this afford matter for praise? Yes. I will extol thee, my God, O King, Psa. cxlv. 1. And matter for trust? Yes. Say among the heathen, that the Lord reigneth; the world also shall be established, that it shall not be moved, Psa. xcvi. 10. And may we make use of it as a plea in prayer? Yes. Art not thou God in heaven, and rulest not thou over all the kingdoms of the heathen? 2 Chron. xx. 6.

§ Does power belong unto God? Yes. If we speak of strength, lo, he is strong, Job ix. 19. And is all power from him? Yes. The God of Israel is he that giveth strength and power unto his people,

Psa. lxxiii. 35. Should we therefore take to ourselves the comfort of this attribute? **Yes.** If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace, **Dan. iii. 17.** And give him the glory of it? **Yes.** Give unto the Lord glory and strength, O ye mighty, give unto the Lord glory and strength, **Psa. xxix. 1.** And plead it in prayer? **Yes.** Now let the power of my Lord be great, according as thou hast spoken, **Numb. xiv. 17.**

§ **Is God's glory manifested in all his works?** **Yes.** The whole earth is full of his glory, **Isa. vi. 3.** Should he then be glorified by all his works? **Yes.** All nations shall glorify thy name, **Psa. lxxxvi. 9.** Is his glory particularly displayed in the church? **Yes.** The Lord shall arise upon thee, and his glory shall be seen upon thee, **Isa. lx. 2.** Should it therefore be particularly displayed by the church? **Yes.** To him be glory in the church throughout all ages, **Eph. iii. 21.** May we not then glory in ourselves? **No.** He that glorieth, let him glory in the Lord, **2 Cor. x. 17.**

§ **Doth Amen signify our desire to be heard?** **Yes.** So be it, O Lord, **Jer. xi. 5.** And our assurance that we shall be heard? **Yes.** And the four beasts said, Amen: and the four and twenty elders fell down and worshipped him that liveth for ever and ever, **Rev. v. 14.** When used in public prayer

by the people, does it express their approbation? Yes. And all the people said, Amen, and praised the Lord, 1 Chron. xvi. 36. Should such prayers then be made in a known tongue? Yes. Else how shall he who occupieth the place of the unlearned, say Amen? 1 Cor. xiv. 16.

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